母権社会日本

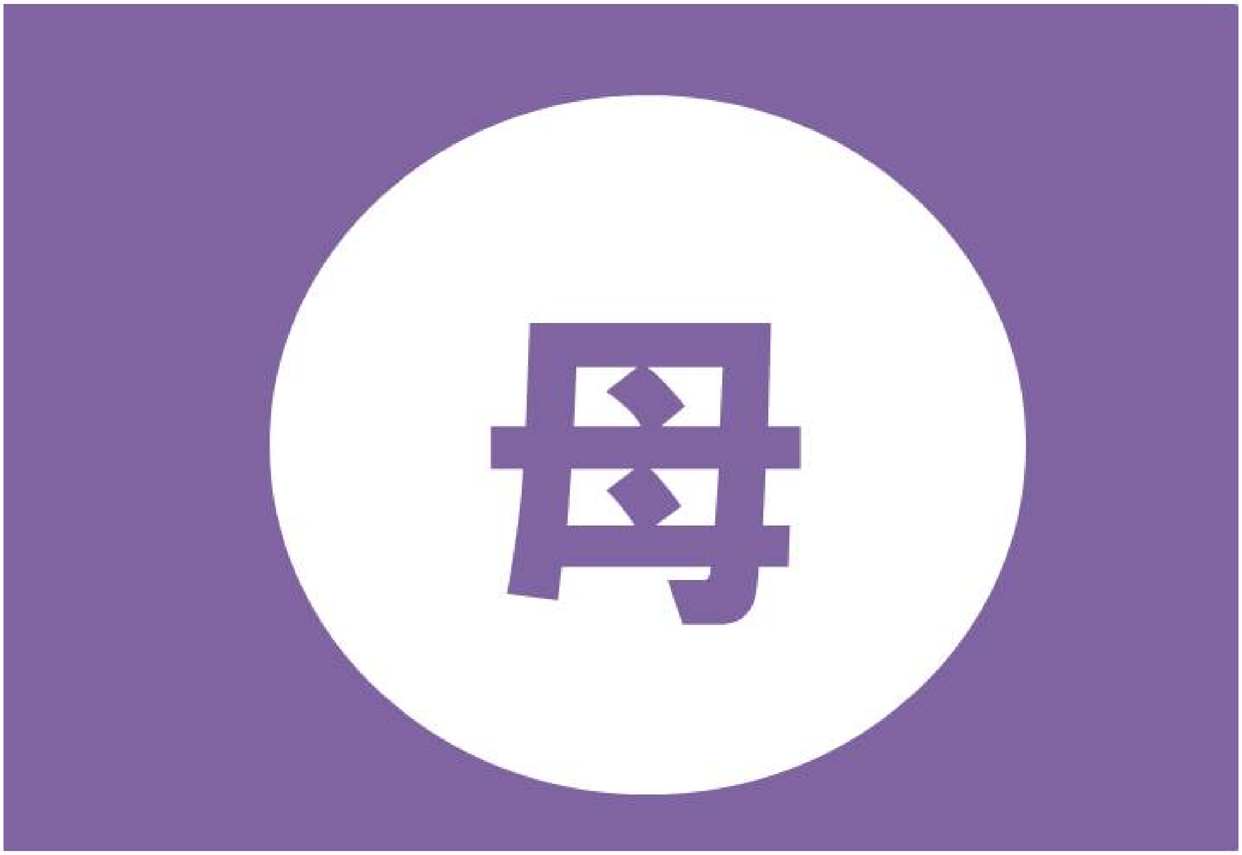
大塚いわお

MATERNAL SOCIETY JAPAN

Iwao Otsuka

母権社会日本

ー支配者としての母、姑ー



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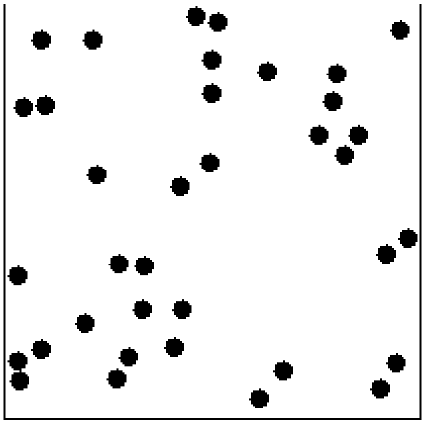

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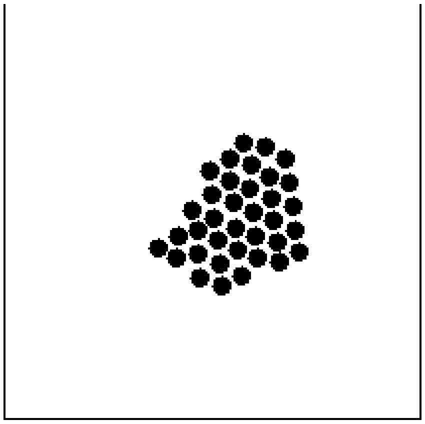

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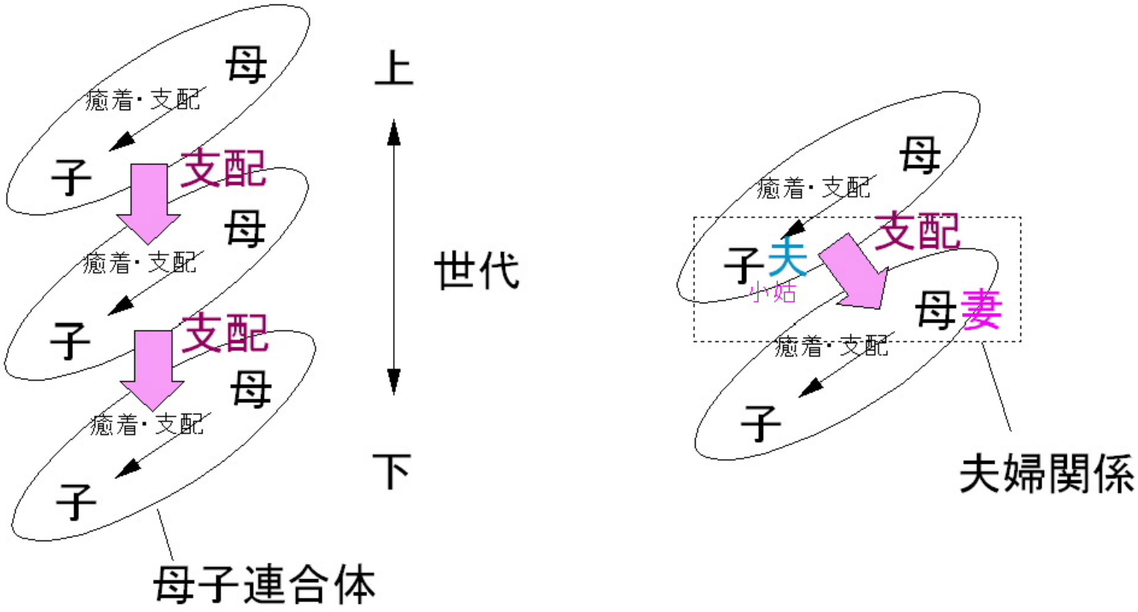

図　日本家族における母子連合体の斜め重層構造

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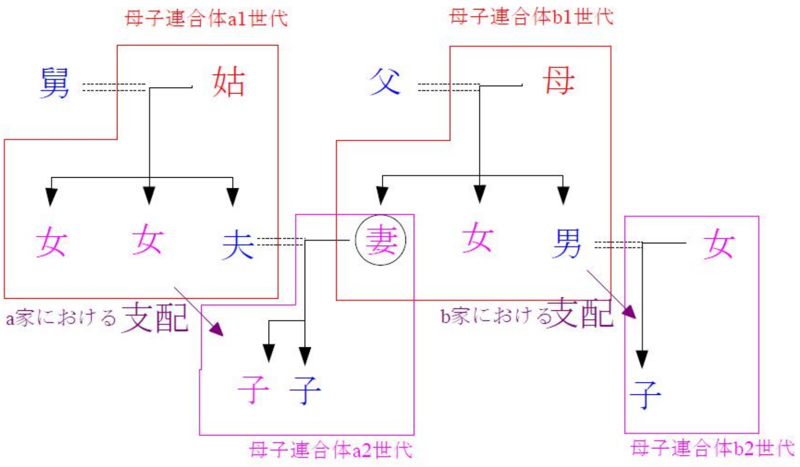

左図は、a家の第２世代の妻（○印）（＝同時にb家の第１世代に属する）を中心に眺めた図である。

母子関係にある＝母子連合体を形成している者同士が実線と矢印で結ばれている。

a家の第１世代母子連合体がa1、第２世代がa2であり、第１世代母子連合体a1が第２世代a2を支配している。

b家の第１世代母子連合体がb1、第２世代がb2であり、第１世代母子連合体b1が第２世代b2を支配している。

図　母子連合体重層構造の家系図による説明

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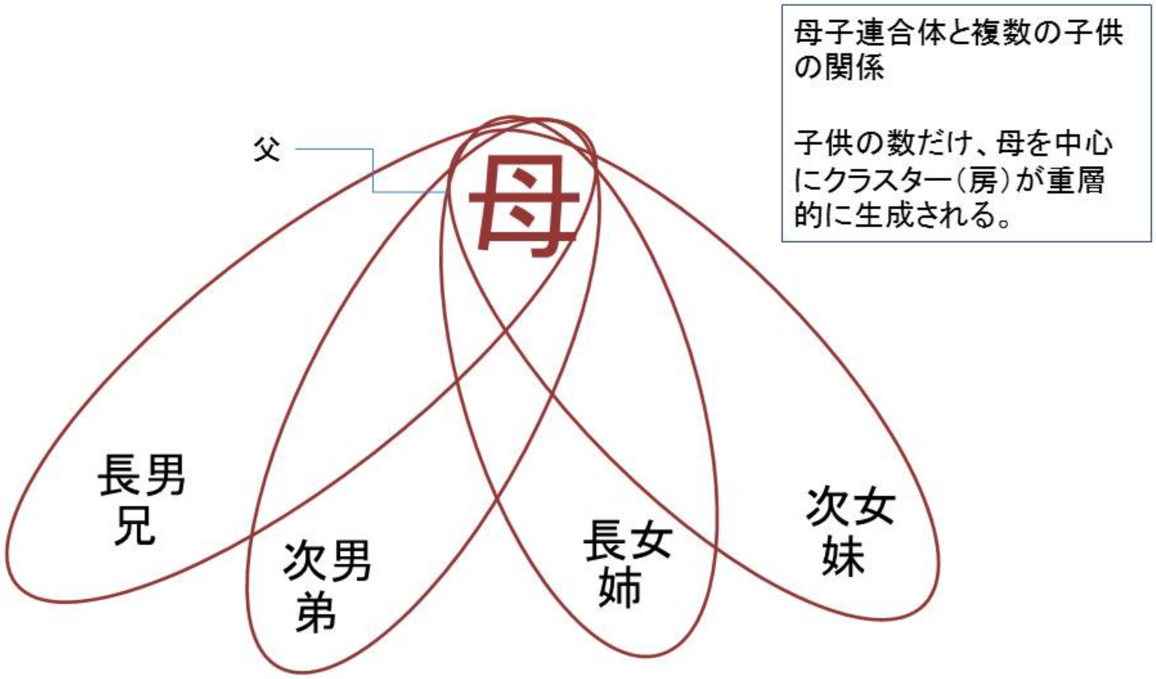
母子連合体と複数の子供の関係
子供の数だけ、母を中心にクラスター（房）が重層的に生成される。
父
母
長男
兄
次男
弟
長女
姉
次女
妹

図　母子連合体クラスター

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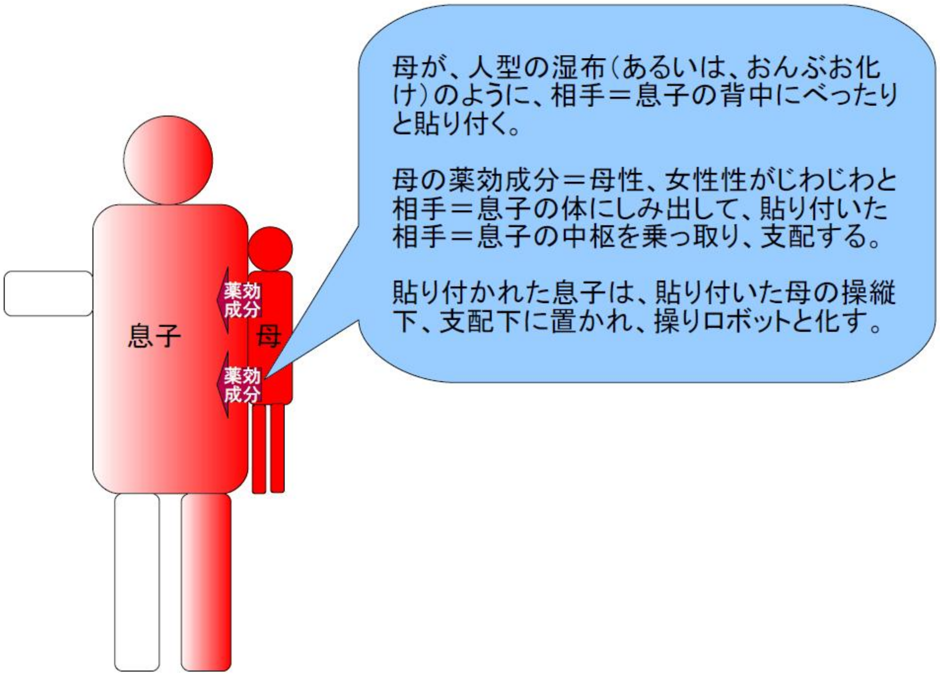
母が、人型の湿布（あるいは、おんぶお化け）のように、相手＝息子の背中にべったりと貼り付く。
母の薬効成分＝母性、女性性がじわじわと相手＝息子の体にしみ出して、貼り付いた相手＝息子の中枢を乗っ取り、支配する。
貼り付かれた息子は、貼り付いた母の操縦下、支配下に置かれ、操りロボットと化す。
薬効成分
息子
母
薬効成分

人間湿布（息子＝男性に貼り付く日本の母）

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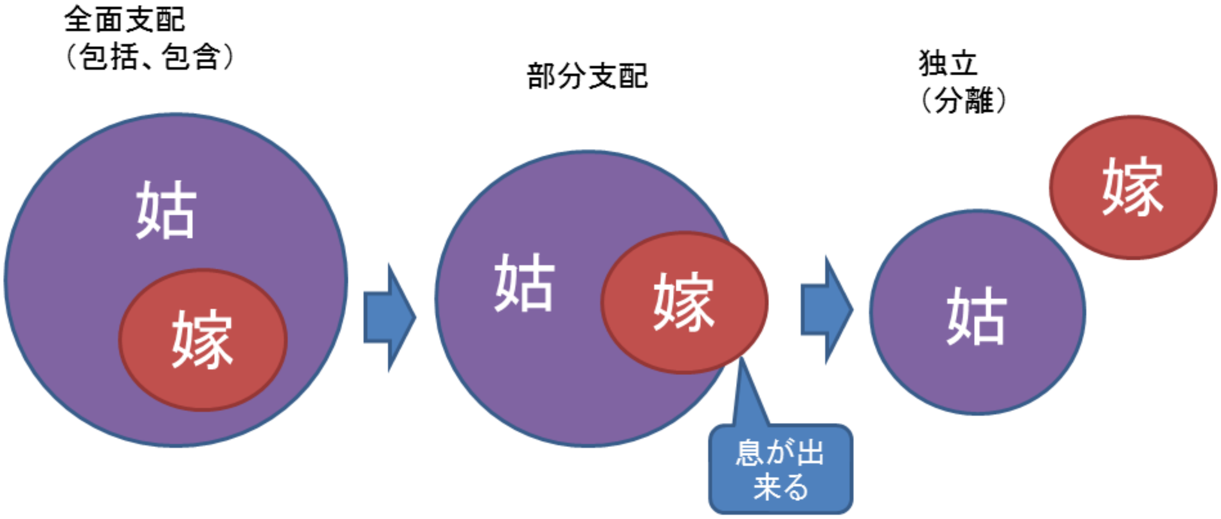

図　姑と嫁　支配の３段階

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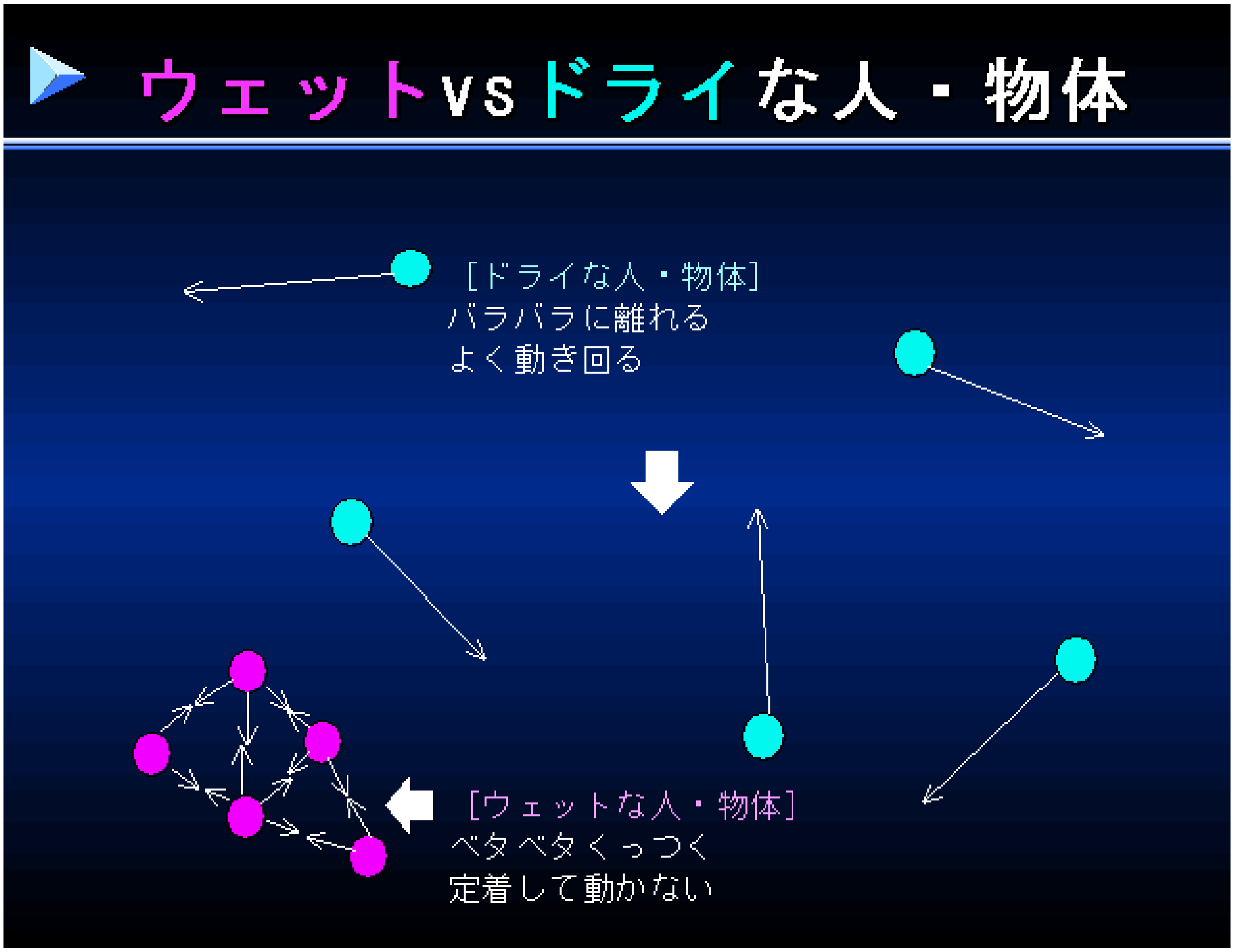

ウェットvsドライな人・物体

［ドライな人・物体］
バラバラに離れる
よく動き回る

［ウェットな人・物体］
ベタベタくっつく
定着して動かない

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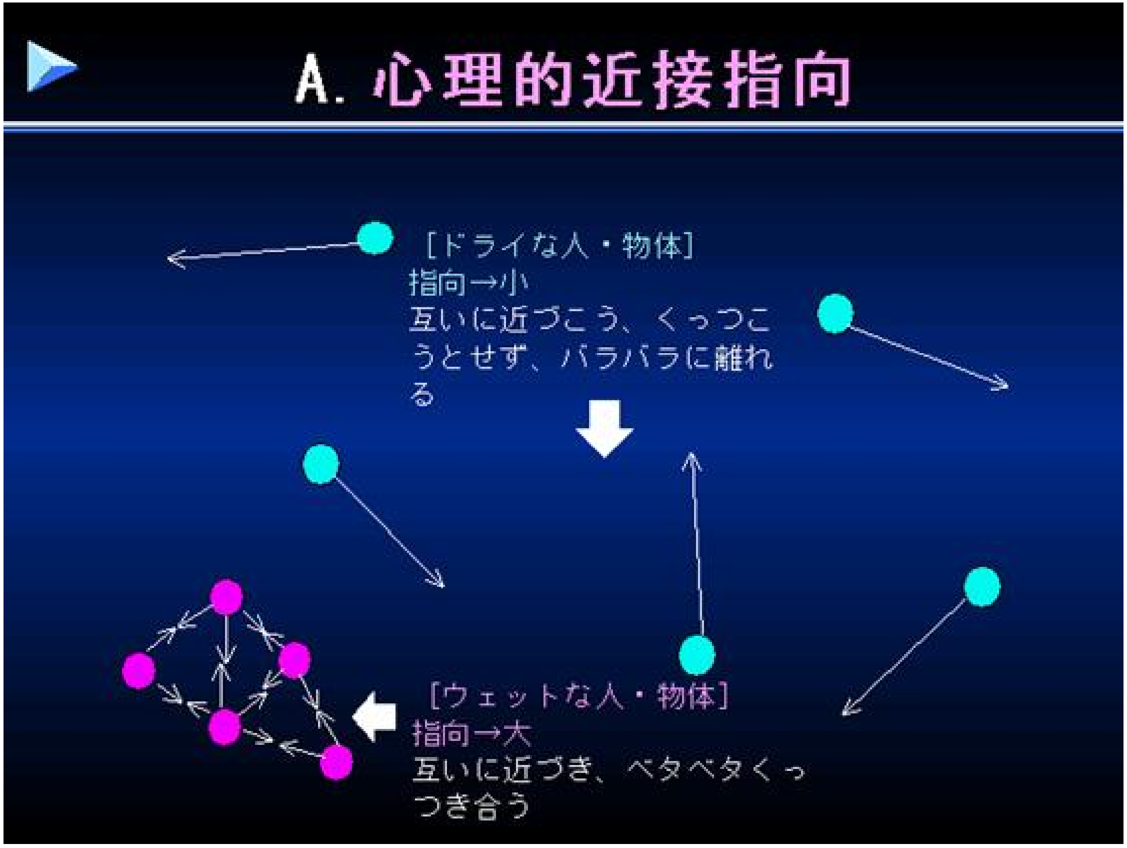

A. 心理的近接指向

［ドライな人・物体］
指向→小
互いに近づこう、くっつこうとせず、バラバラに離れる

［ウェットな人・物体］
指向→大
互いに近づき、ベタベタくっつき合う

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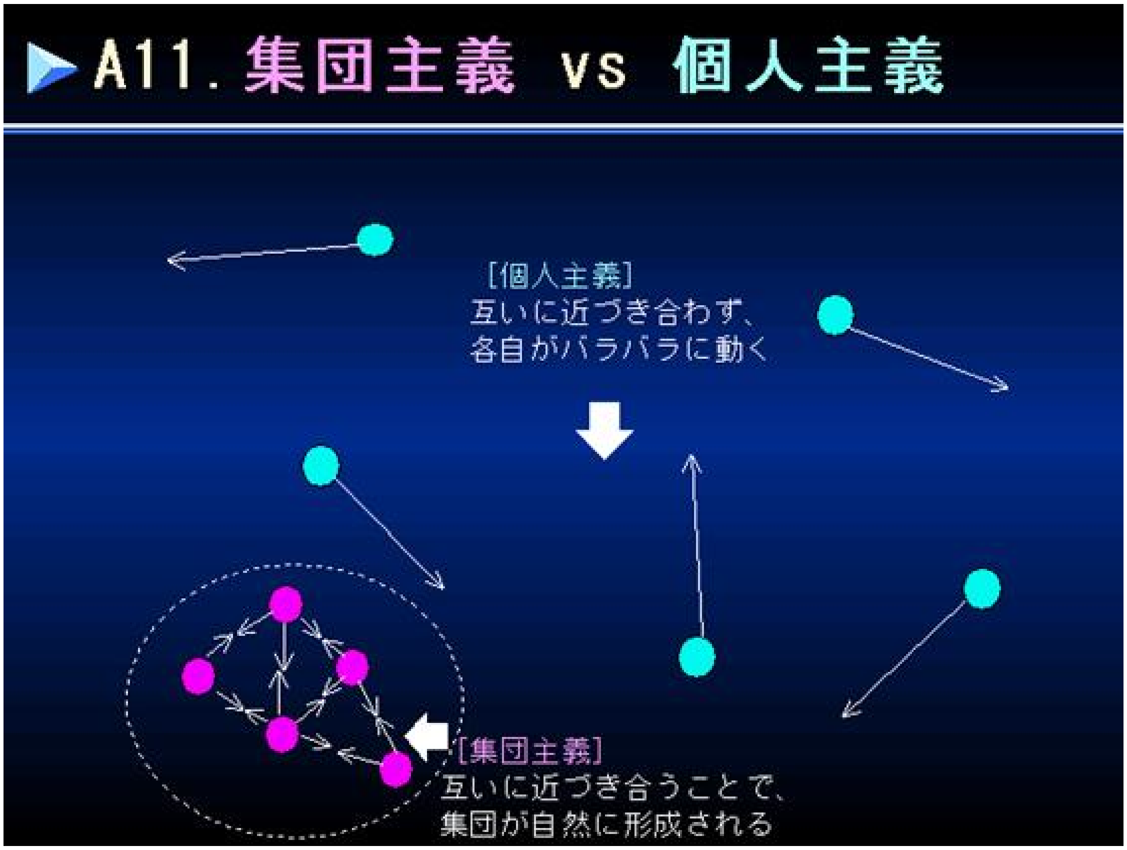
A11. 集団主義 vs 個人主義

[個人主義]
互いに近づき合わず、
各自がバラバラに動く

[集団主義]
互いに近づき合うことで、
集団が自然に形成される

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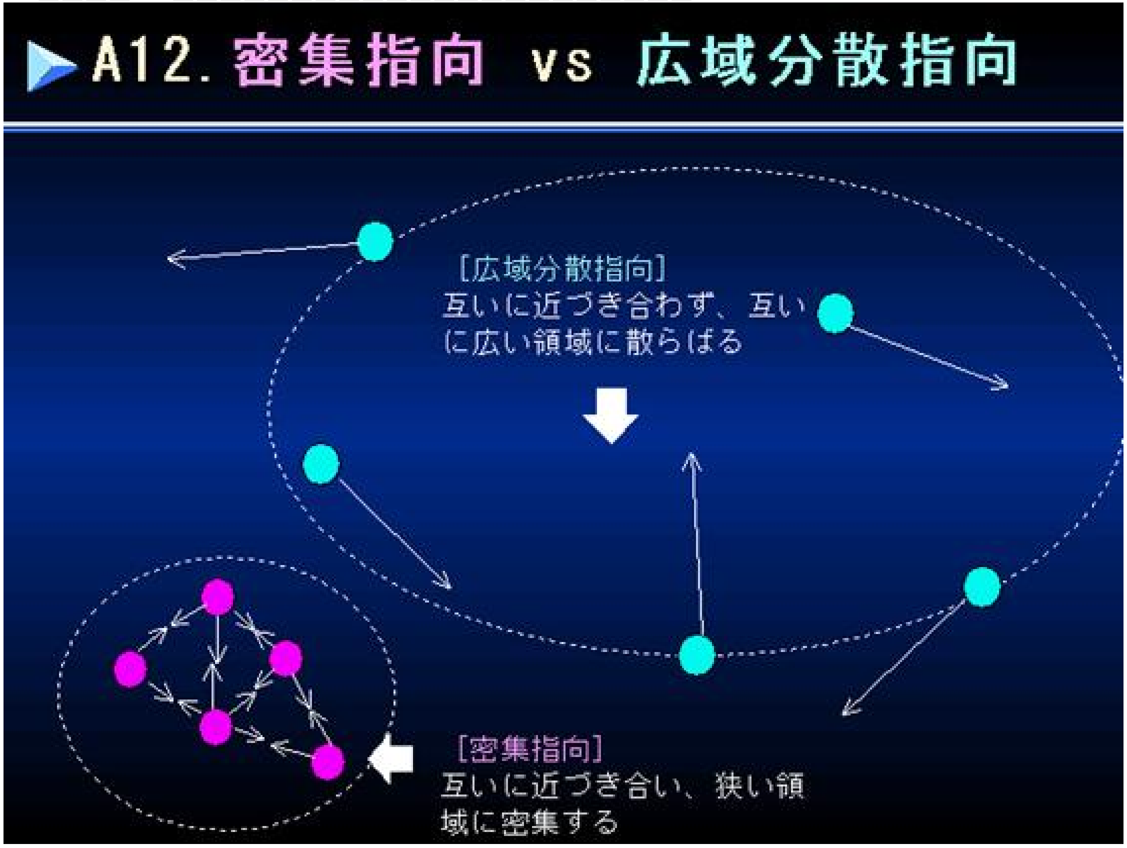

A12. 密集指向 vs 広域分散指向

[広域分散指向]
互いに近づき合わず、互いに広い領域に散らばる

[密集指向]
互いに近づき合い、狭い領域に密集する

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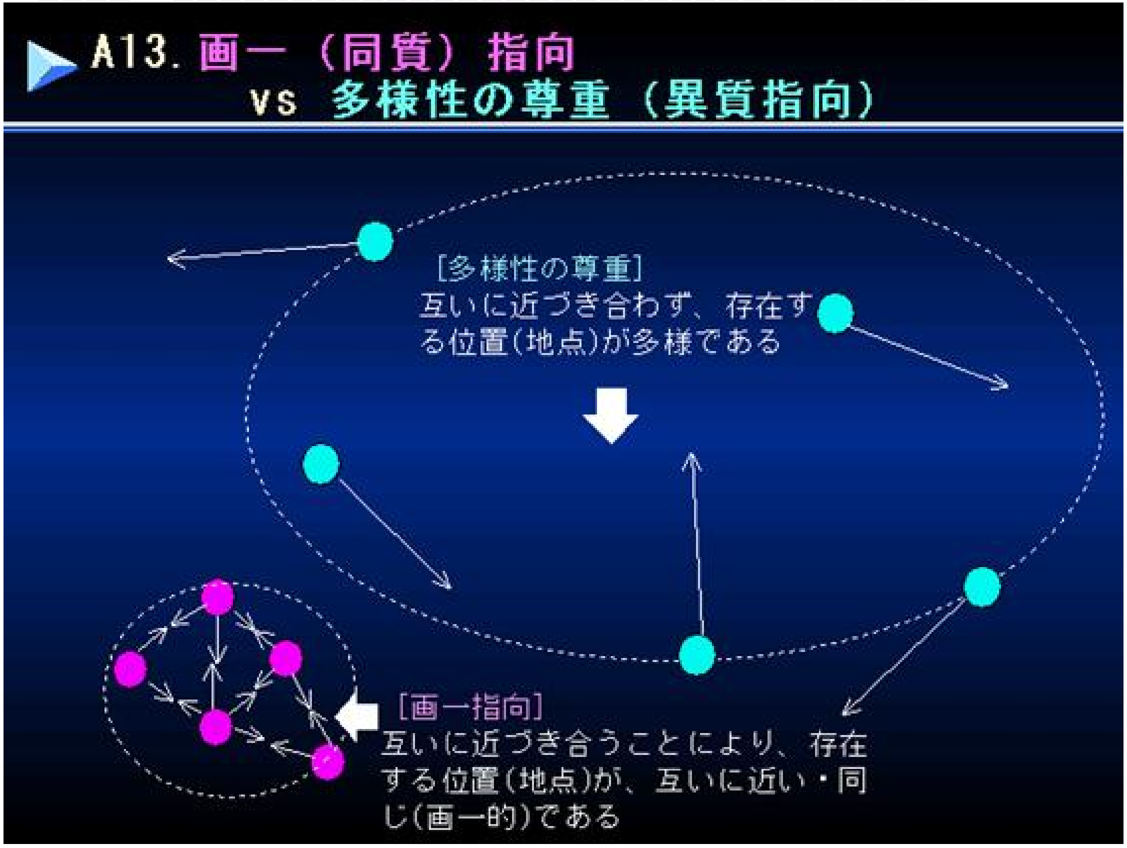

A13. 画一（同質）指向
vs 多様性の尊重（異質指向）

［多様性の尊重］
互いに近づき合わず、存在する位置（地点）が多様である

［画一指向］
互いに近づき合うことにより、存在する位置（地点）が、互いに近い・同じ（画一的）である

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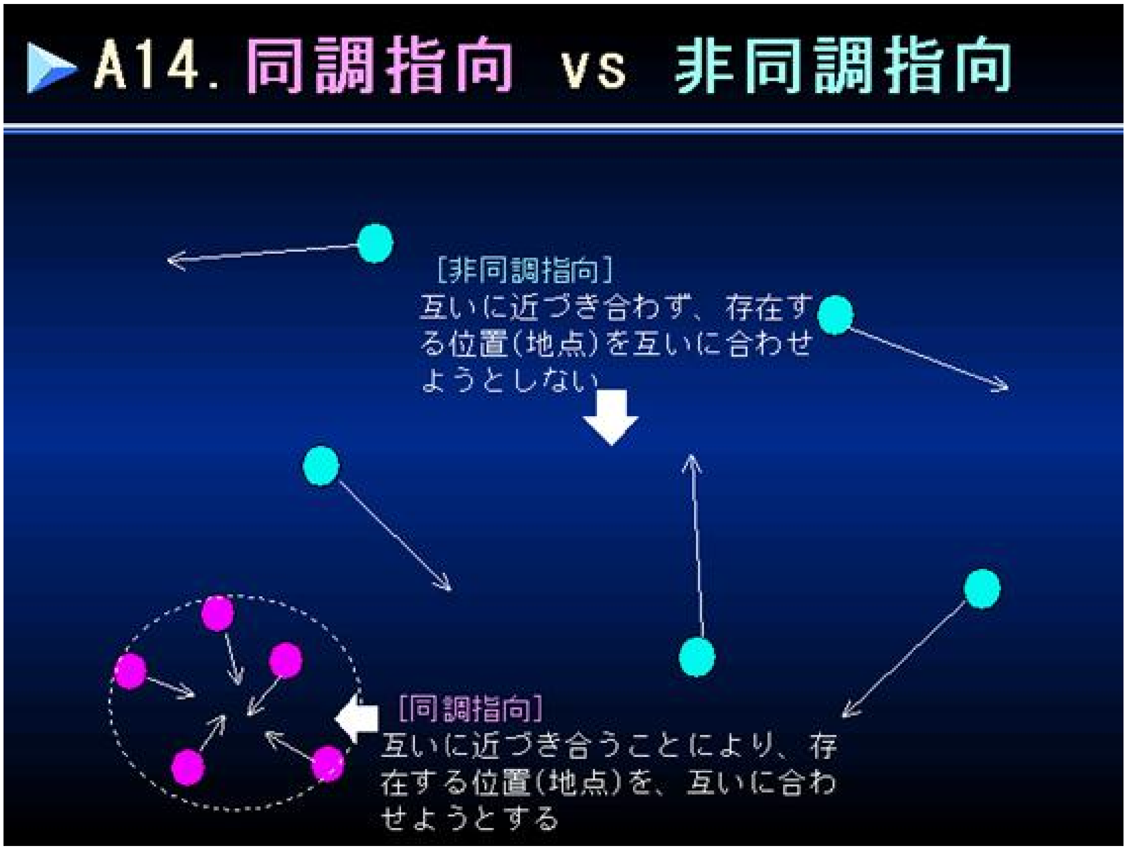

▶A14. 同調指向 vs 非同調指向

［非同調指向］
互いに近づき合わず、存在する位置（地点）を互いに合わせようとしない

［同調指向］
互いに近づき合うことにより、存在する位置（地点）を、互いに合わせようとする

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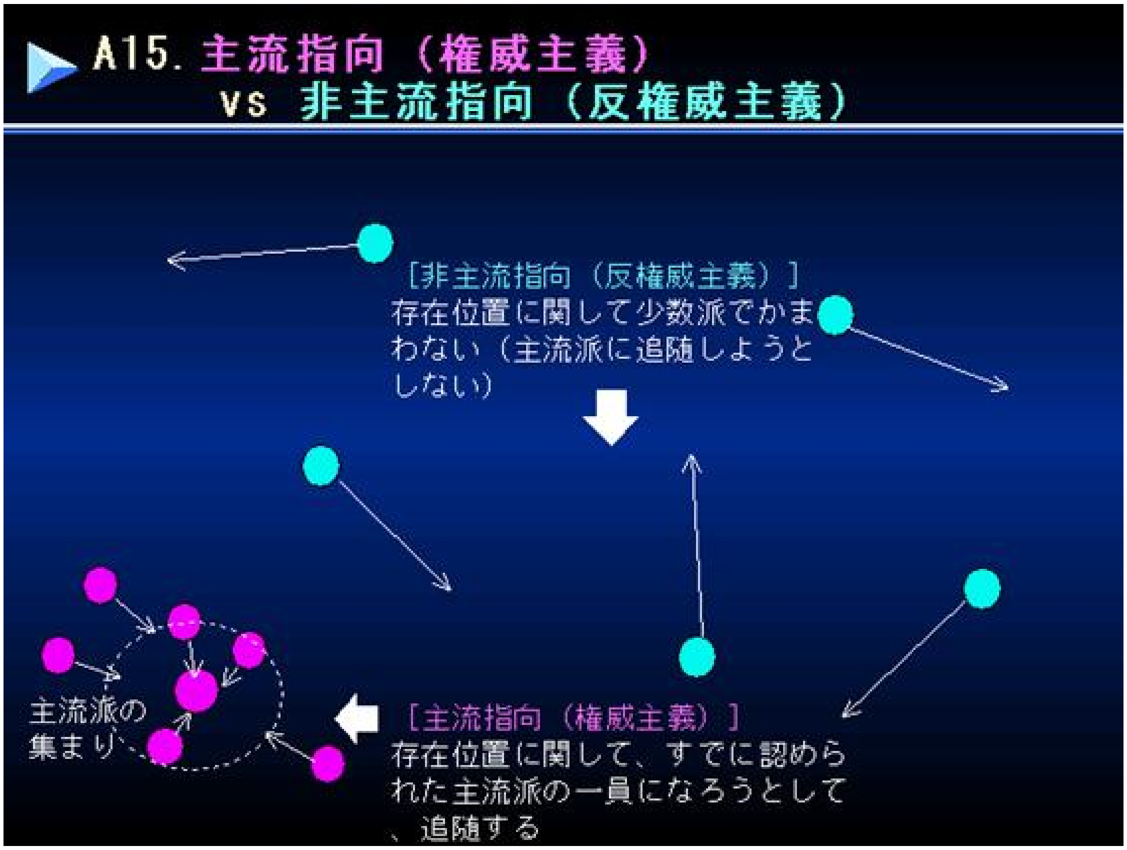

A15. 主流指向（権威主義） vs 非主流指向（反権威主義）

［非主流指向（反権威主義）］
存在位置に関して少数派でかまわない（主流派に追随しようとしない）

［主流指向（権威主義）］
存在位置に関して、すでに認められた主流派の一員になろうとして、追随する

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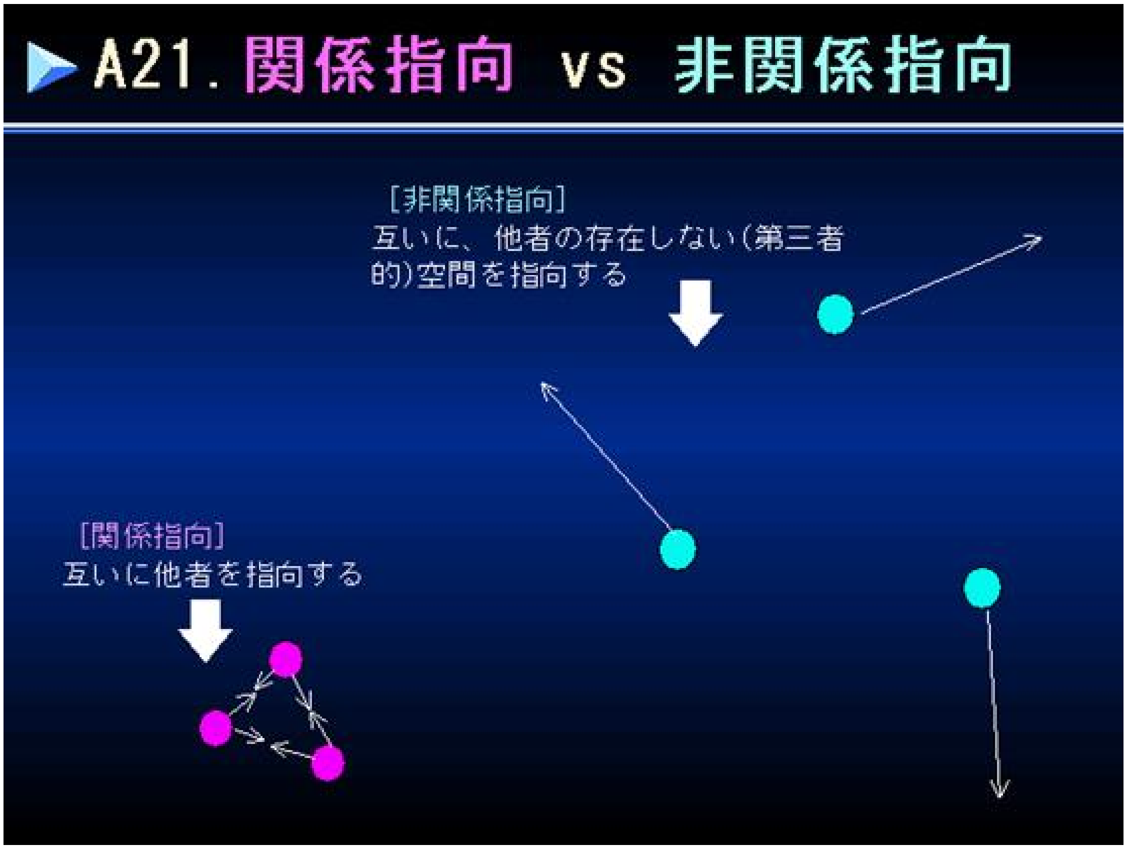

A21. 関係指向 vs 非関係指向

[非関係指向]
互いに、他者の存在しない(第三者的)空間を指向する

[関係指向]
互いに他者を指向する

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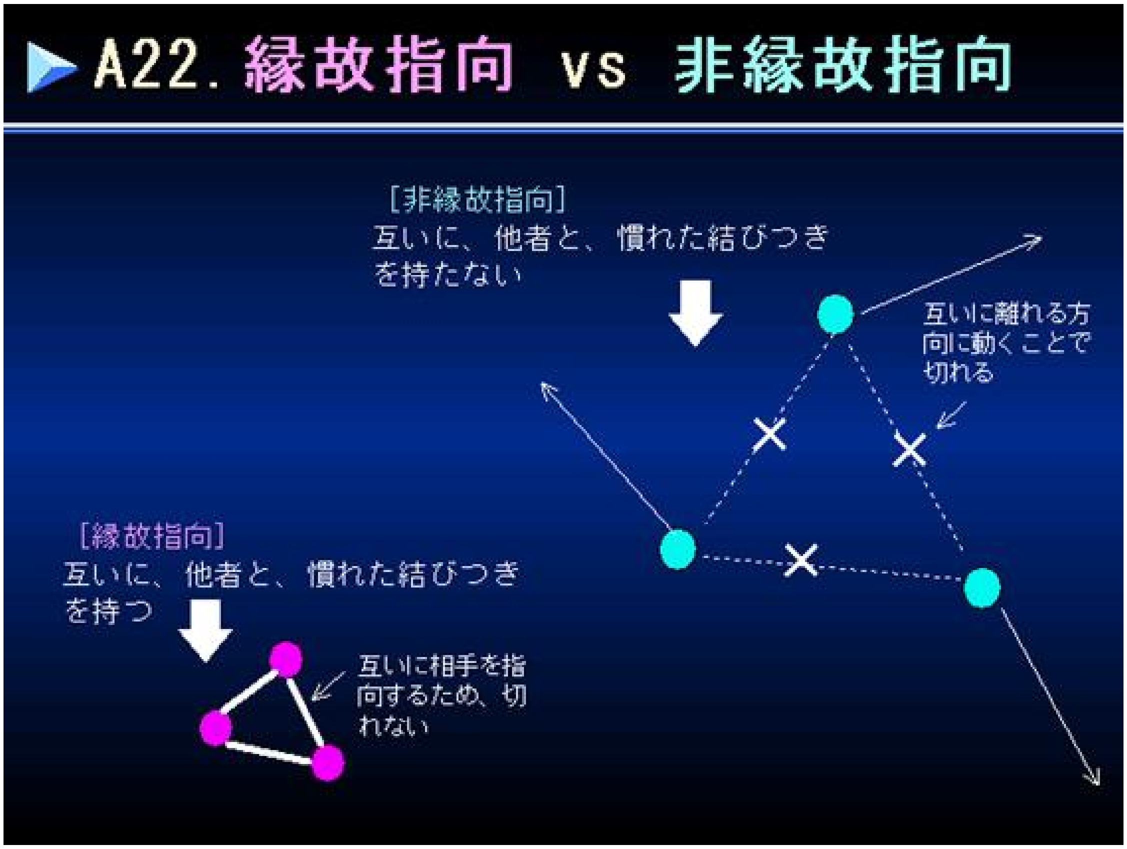

A22. 縁故指向 vs 非縁故指向

[非縁故指向]
互いに、他者と、慣れた結びつき
を持たない

互いに離れる方
向に動くことで
切れる

[縁故指向]
互いに、他者と、慣れた結びつき
を持つ

互いに相手を指
向するため、切
れない

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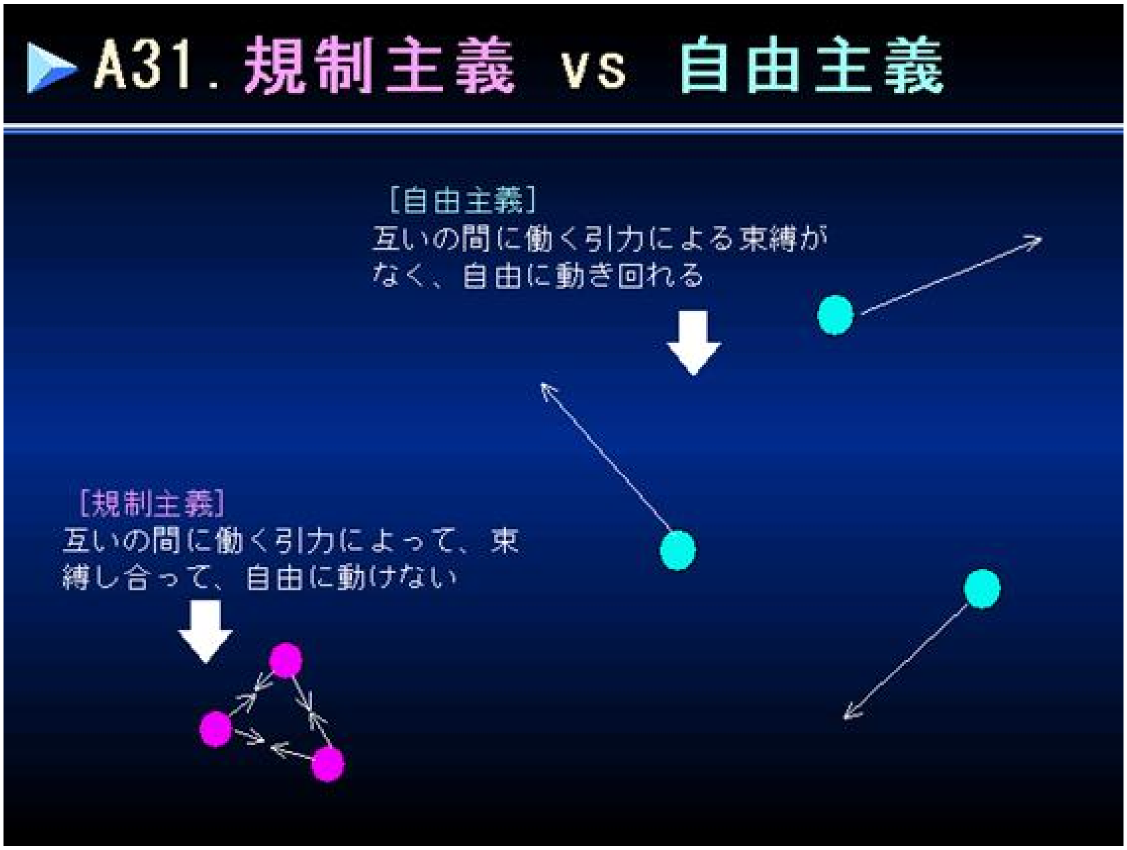

▶A31. 規制主義 vs 自由主義

［自由主義］
互いの間に働く引力による束縛がなく、自由に動き回れる

［規制主義］
互いの間に働く引力によって、束縛し合って、自由に動けない

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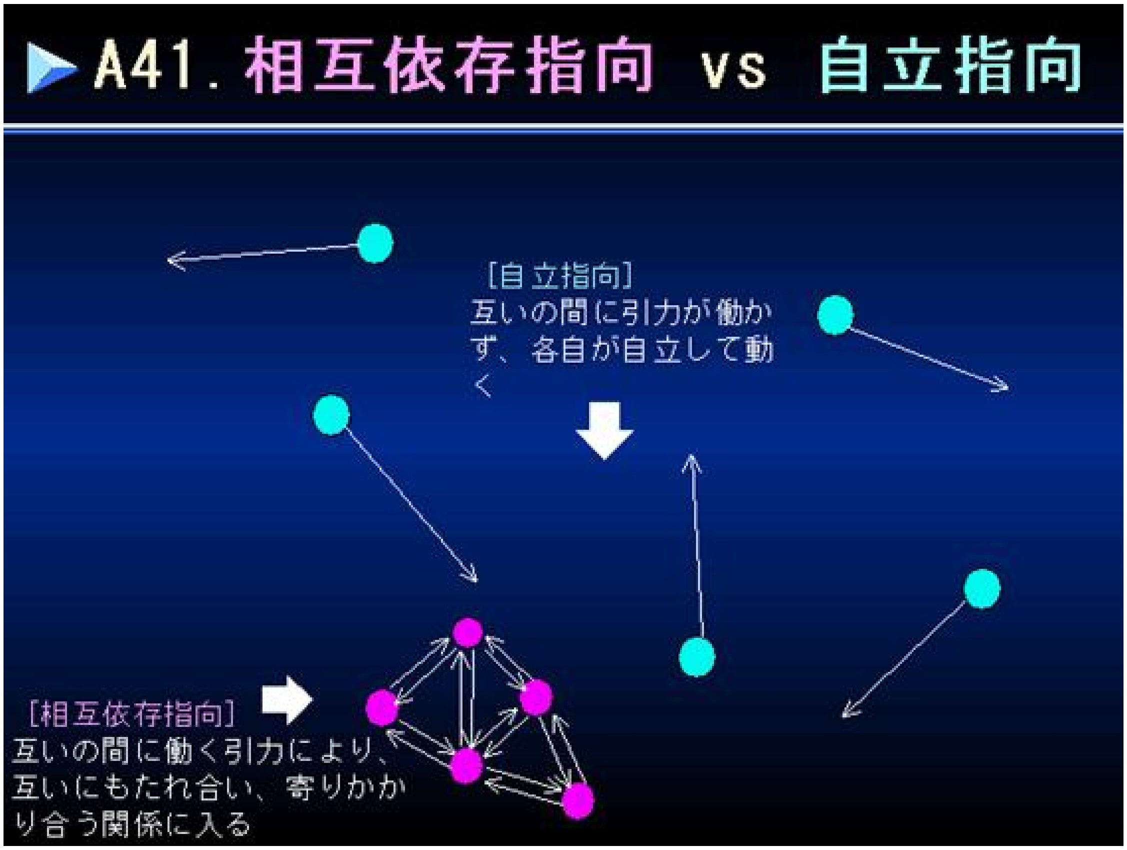

▶ A41. 相互依存指向 vs 自立指向

[自立指向]
互いの間に引力が働かず、各自が自立して動く

[相互依存指向]
互いの間に働く引力により、互いにもたれ合い、寄りかかり合う関係に入る

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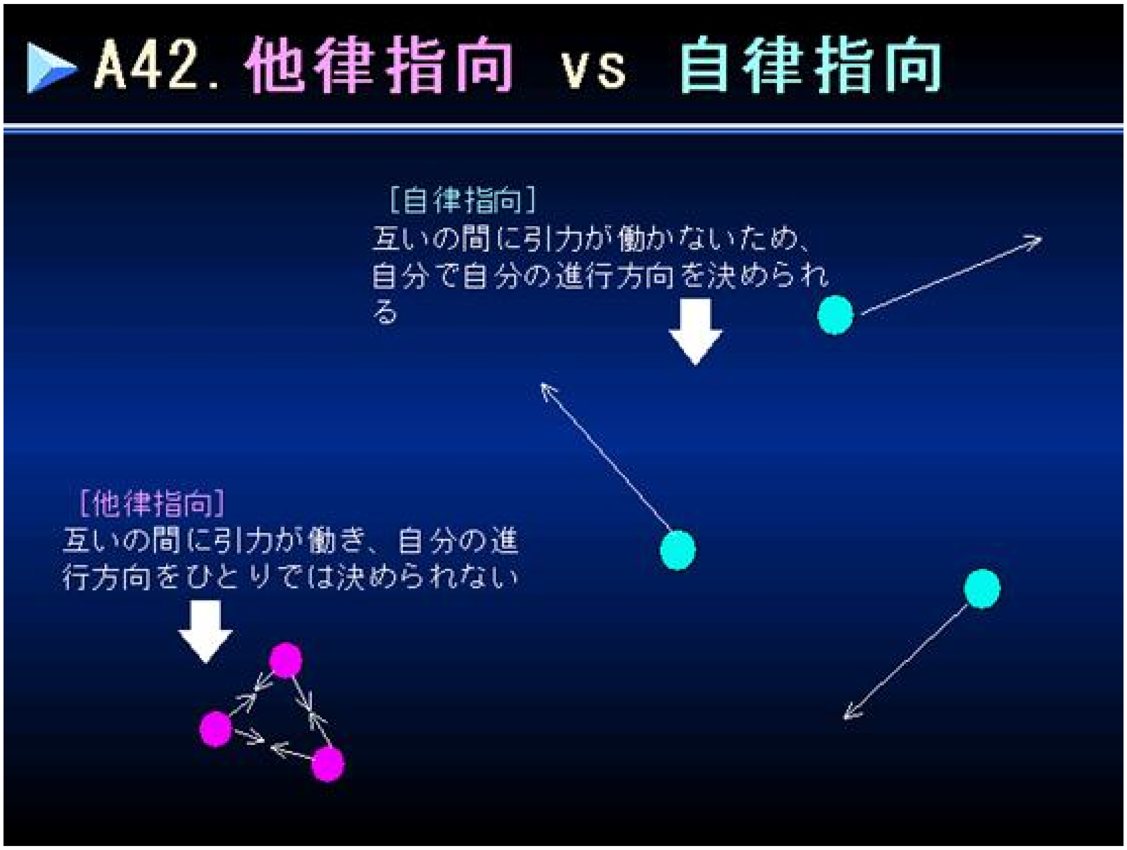

A42. 他律指向 vs 自律指向

［自律指向］
互いの間に引力が働かないため、自分で自分の進行方向を決められる

［他律指向］
互いの間に引力が働き、自分の進行方向をひとりでは決められない

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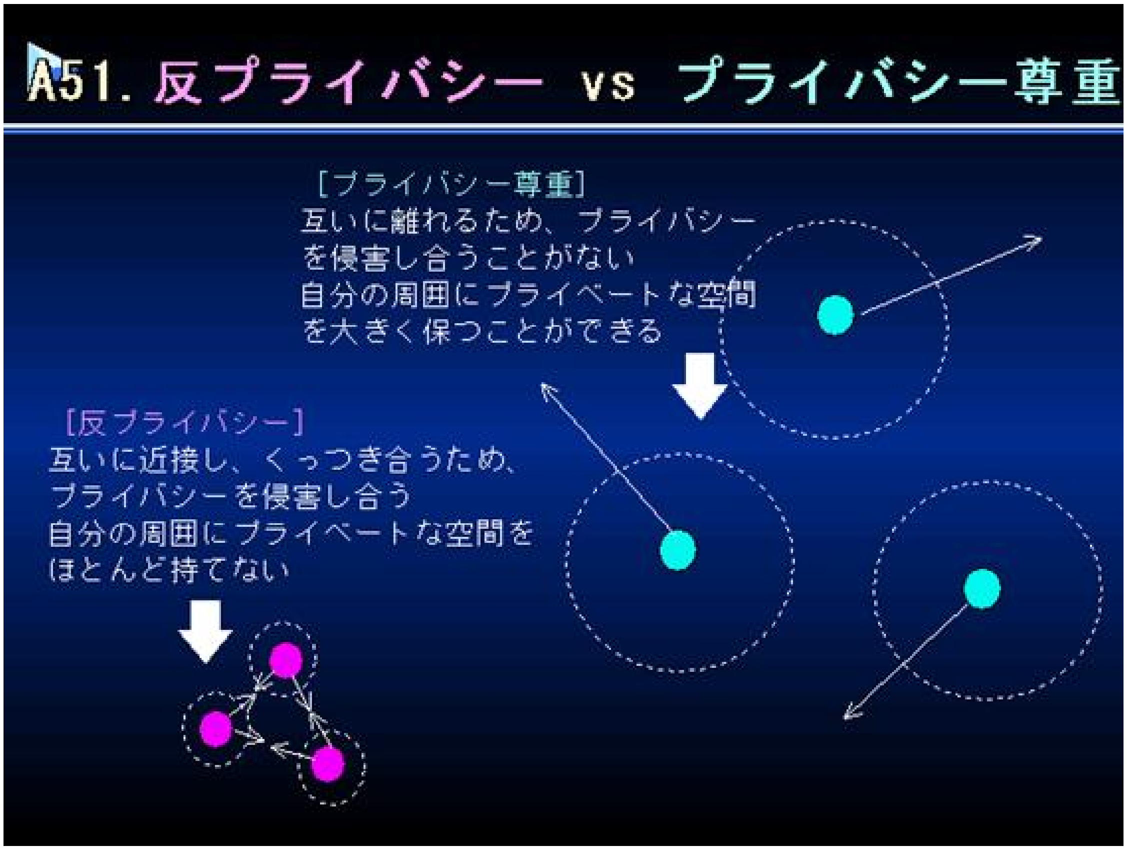

A51. 反プライバシー vs プライバシー尊重

［プライバシー尊重］
互いに離れるため、プライバシー
を侵害し合うことがない
自分の周囲にプライベートな空間
を大きく保つことができる

［反プライバシー］
互いに近接し、くっつき合うため、
プライバシーを侵害し合う
自分の周囲にプライベートな空間を
ほとんど持てない

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6	[illegible]	[illegible]

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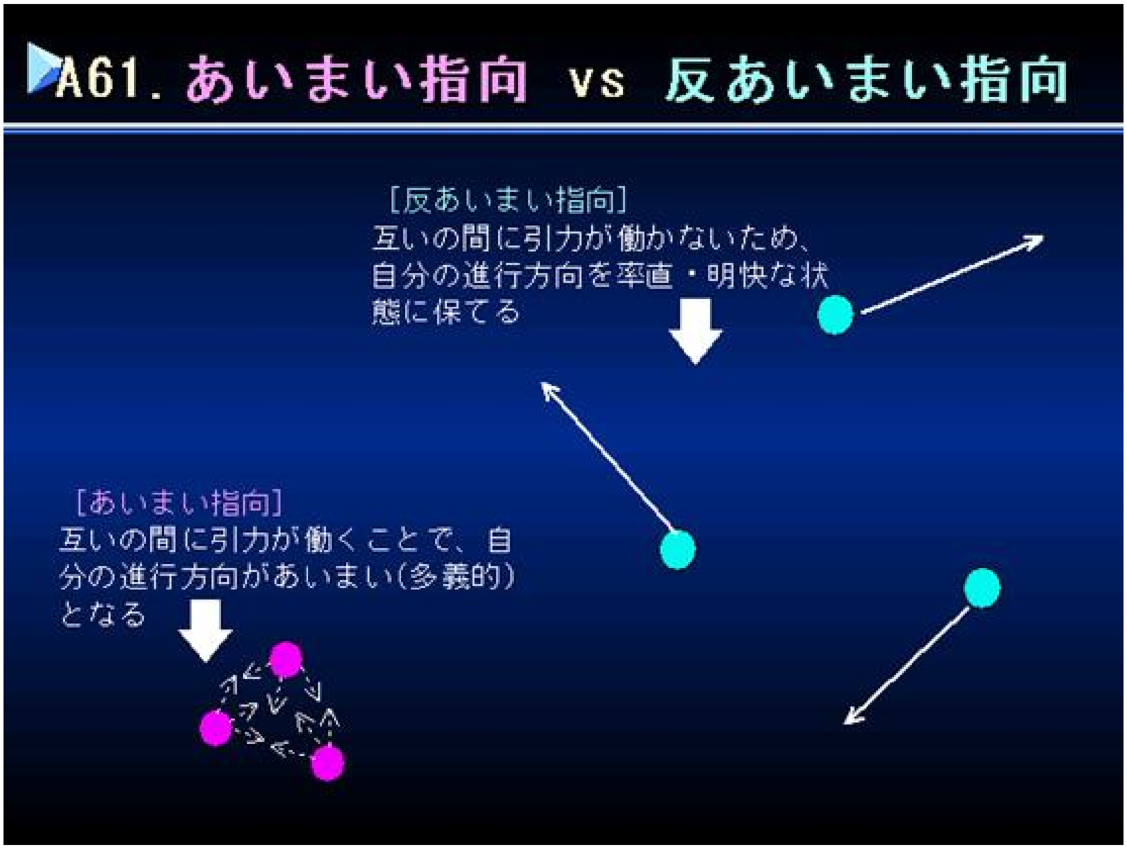
A61. あいまい指向 vs 反あいまい指向

[反あいまい指向]
互いの間に引力が働かないため、
自分の進行方向を率直・明快な状
態に保てる

[あいまい指向]
互いの間に引力が働くことで、自
分の進行方向があいまい(多義的)
となる

A6.1	□□□□□□□□□□□□□□	□□□□□□□□□□
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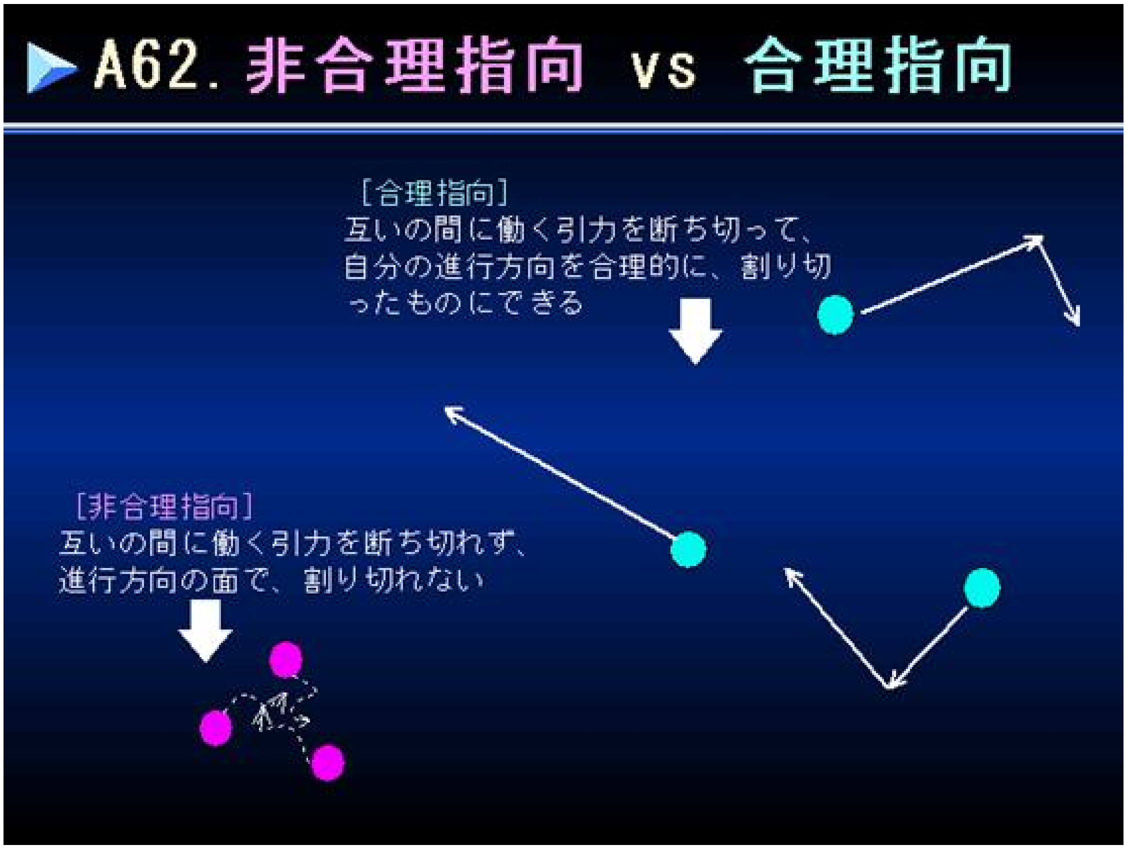

A62. 非合理指向 vs 合理指向

［合理指向］
互いの間に働く引力を断ち切って、
自分の進行方向を合理的に、割り切ったものにできる

［非合理指向］
互いの間に働く引力を断ち切れず、
進行方向の面で、割り切れない

A.6.2	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]

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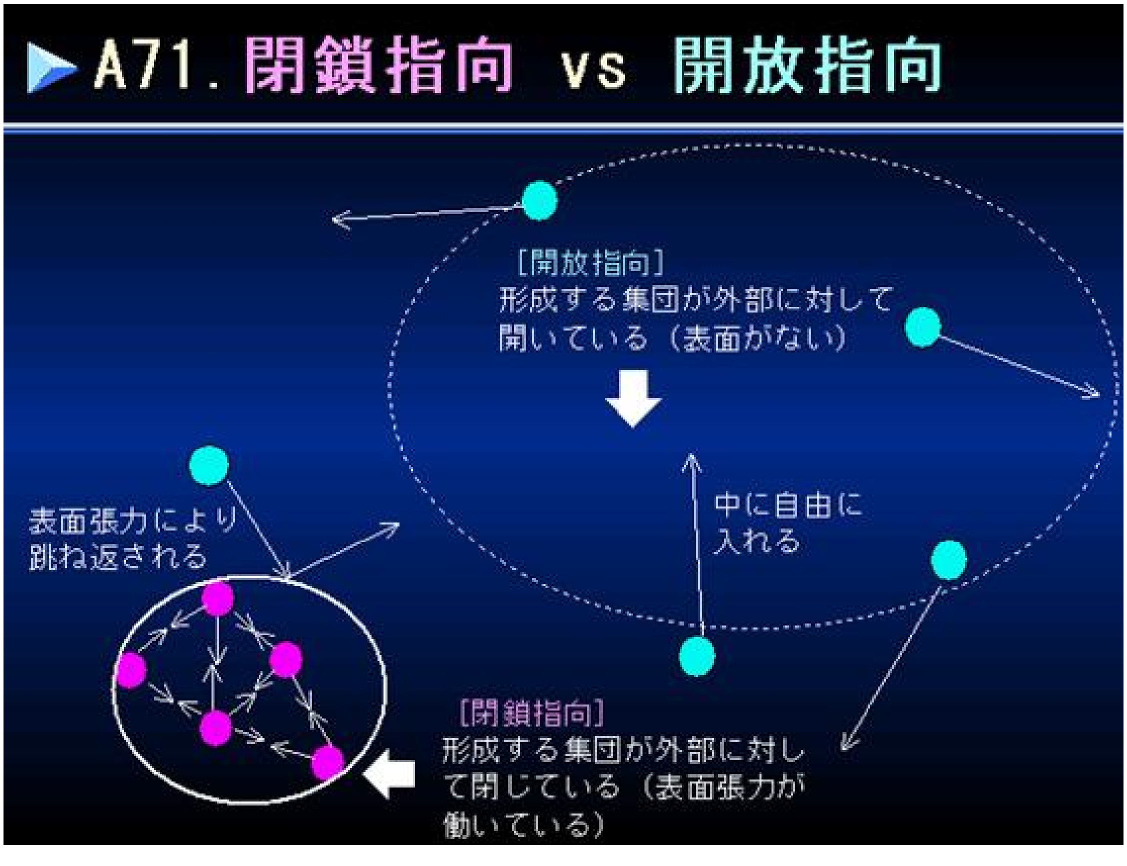

▶A71. 閉鎖指向 vs 開放指向

［開放指向］
形成する集団が外部に対して
開いている（表面がない）

中に自由に
入れる

表面張力により
跳ね返される

［閉鎖指向］
形成する集団が外部に対し
て閉じている（表面張力が
働いている）

A7.1	□□□□□□□□	□□□□□□□□□
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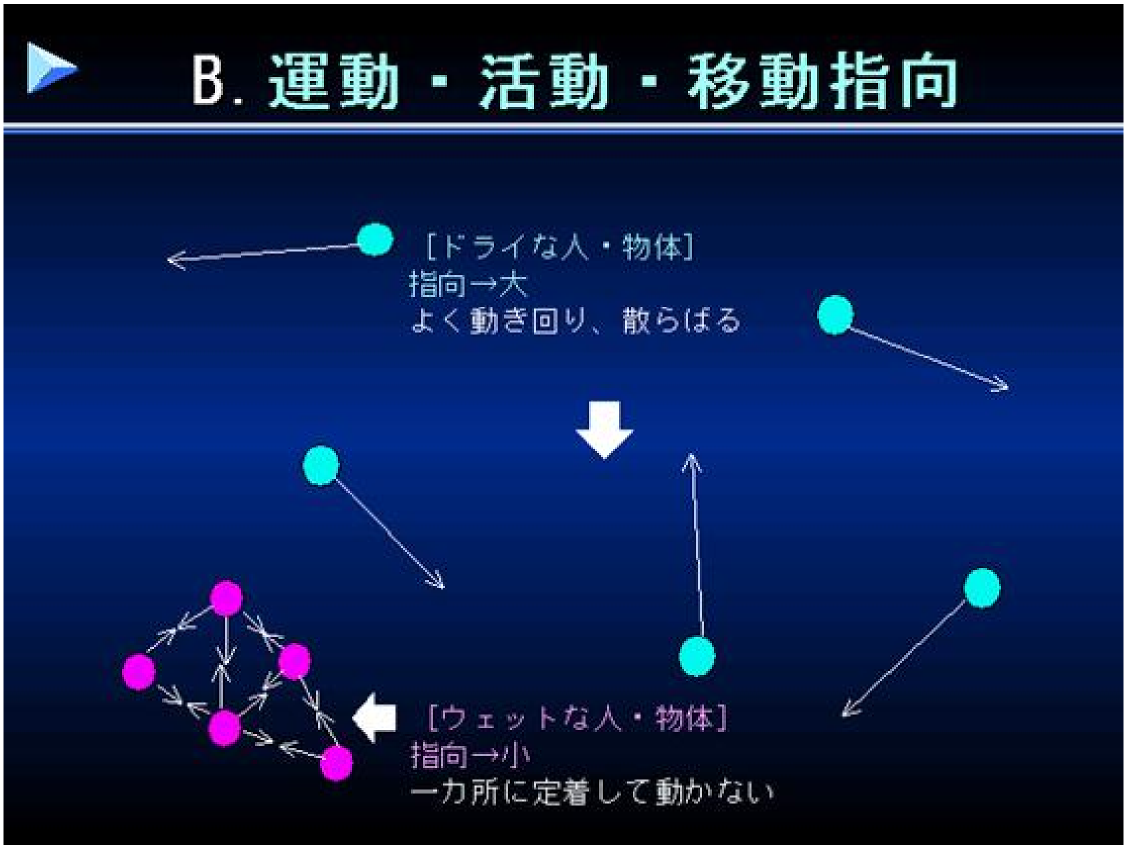

B. 運動・活動・移動指向

[ドライな人・物体]
指向→大
よく動き回り、散らばる

[ウェットな人・物体]
指向→小
一カ所に定着して動かない

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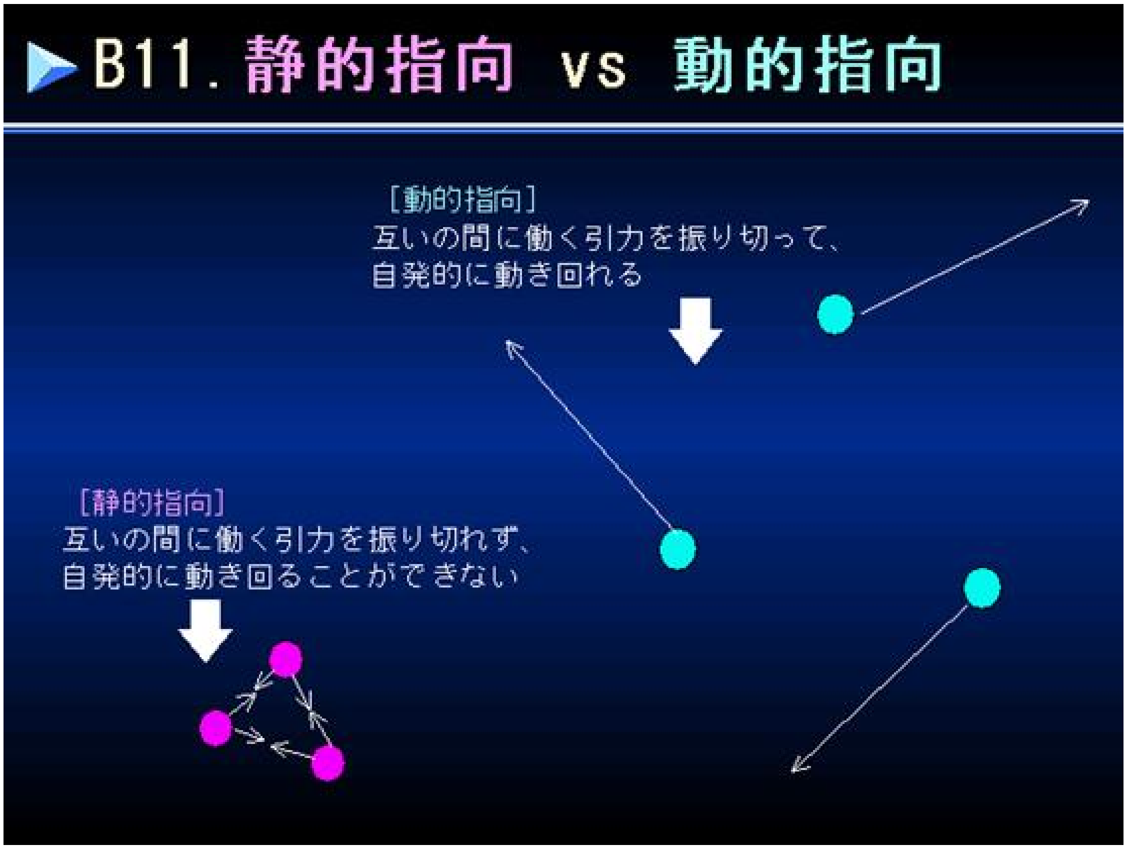
[illegible]

○[illegible]　[illegible]



B11. 静的指向 vs 動的指向

［動的指向］
互いの間に働く引力を振り切って、
自発的に動き回れる

［静的指向］
互いの間に働く引力を振り切れず、
自発的に動き回ることができない

B1.1	□□□□□□□□	□□□□□□□□□
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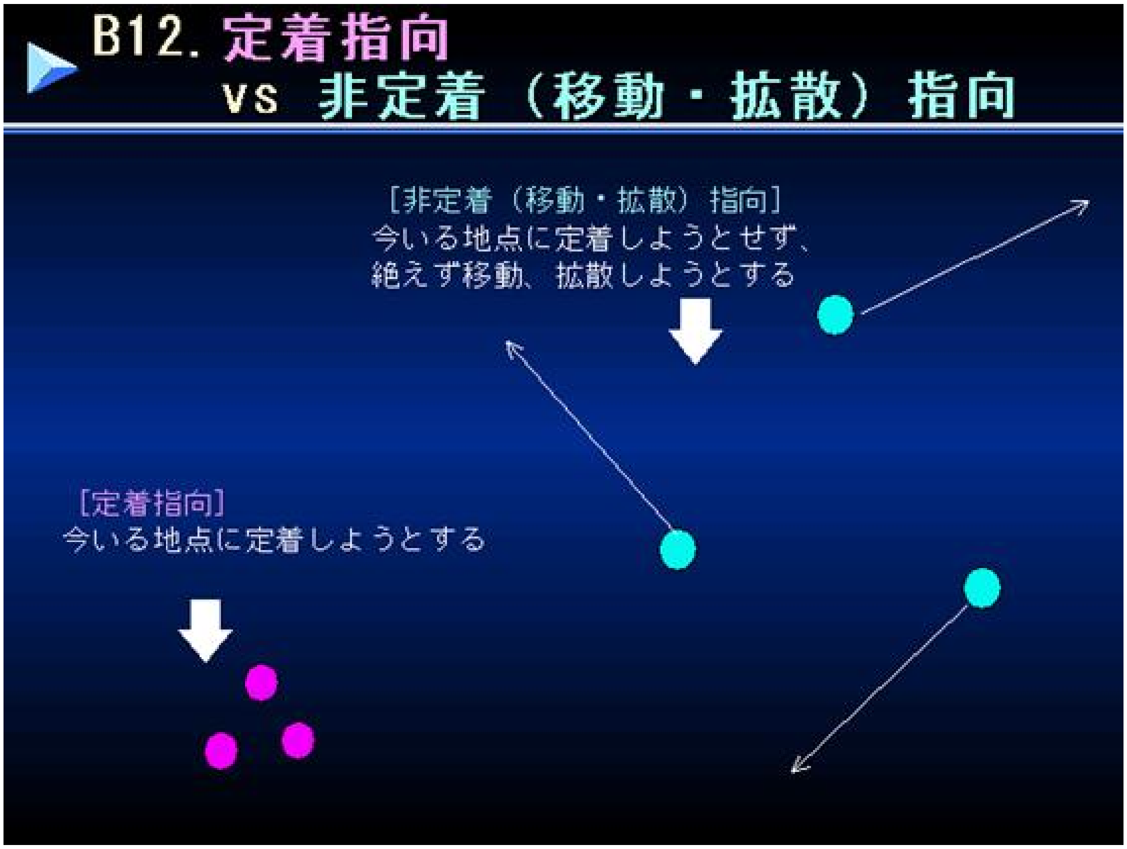

B12. 定着指向

vs 非定着（移動・拡散）指向

［非定着（移動・拡散）指向］
今いる地点に定着しようとせず、
絶えず移動、拡散しようとする

［定着指向］
今いる地点に定着しようとする

B1.2	[illegible]	[illegible]
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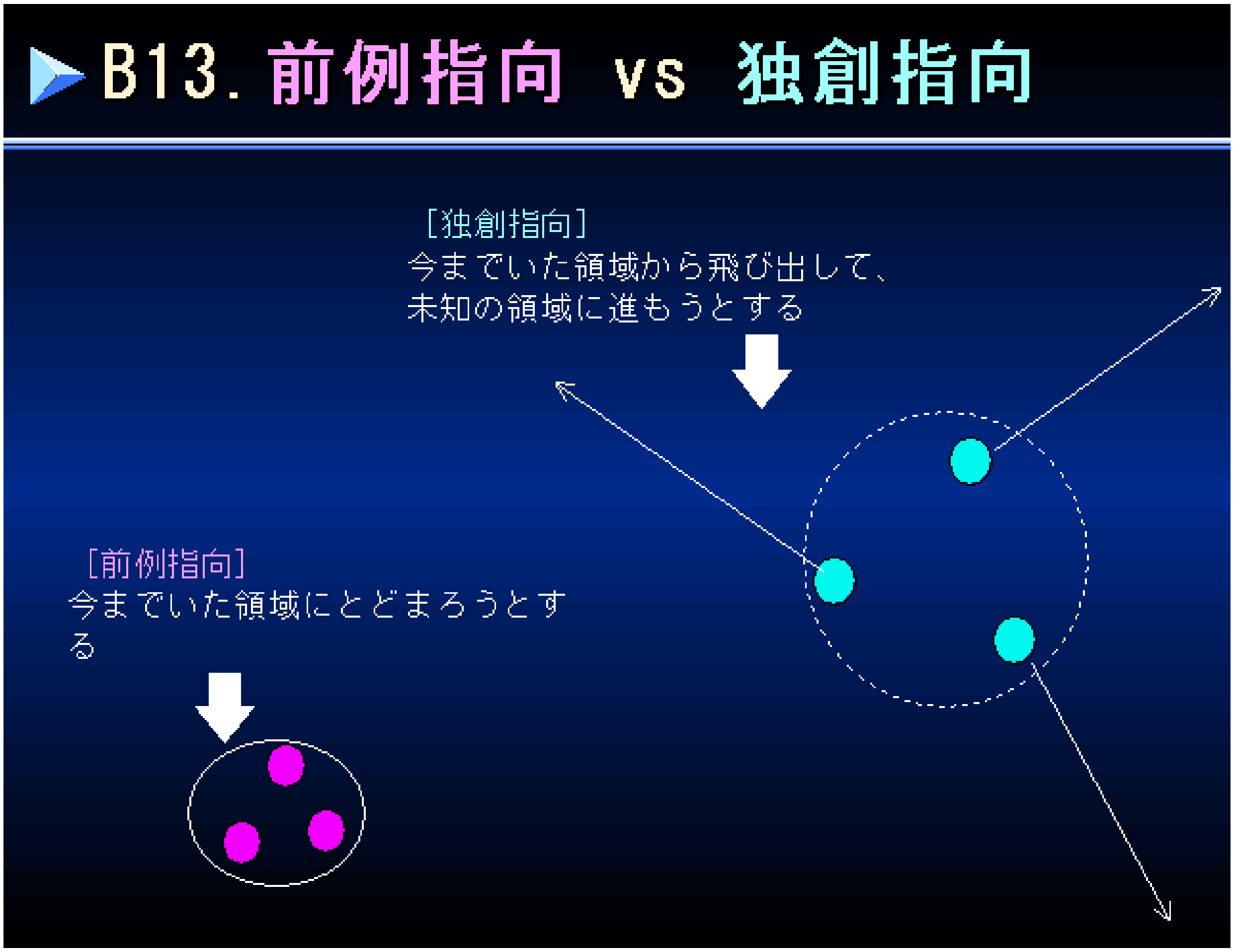

▶B13. 前例指向 vs 独創指向

［独創指向］
今までいた領域から飛び出して、
未知の領域に進もうとする

［前例指向］
今までいた領域にとどまろうとする

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[illegible]200[illegible]40:60[illegible]10[illegible]20[illegible]90[illegible]

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[illegible]1[illegible]→65.8[illegible](27/41)
[illegible]1[illegible]→2[illegible](1/41)

[illegible]1[illegible]→31.7[illegible](13/41)

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(1)	[illegible]	R.Benedict (1946)	[illegible]	[illegible]	[illegible]	[illegible]

(2)	[illegible]	[illegible](1948)	[illegible]	[illegible]	[illegible]	[illegible]
(3)	[illegible] ([illegible])	J.C.Abegglen (1958)	[illegible]	[illegible]	[illegible]	[illegible]
(4)	[illegible]	[illegible](1967)	[illegible]	[illegible]	[illegible]	[illegible]
(5)	[illegible]	Caudill,W., Weinstein, H. (1969)	[illegible]	[illegible]	[illegible]	[illegible]

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(6)	[illegible]	[illegible](1969)	[illegible]	[illegible]	[illegible]	[illegible]
(7)	[illegible]	[illegible](1970)	[illegible]	[illegible]	[illegible]	[illegible]
(8)	[illegible]	[illegible](1971)	[illegible]	[illegible]	[illegible]	[illegible]
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(10)	[illegible]	[illegible](1973)	[illegible]	[illegible]	[illegible]	[illegible]

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(11)	[illegible]	[illegible](1973)	[illegible]	[illegible]	[illegible]	[illegible]
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(13)	[illegible]	[illegible](1984)	[illegible]	[illegible]	[illegible]	[illegible]
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1.[illegible]

([illegible])Benedict,R. The Chrysanthemum and the Sword : Patterns of Japanese Culture, Boston Houghton Mifflin, 1948 [illegible] [illegible] - [illegible]1948

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A1 [illegible]
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B15 [illegible]

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B14 [illegible]

[illegible]
E36 [illegible]

[illegible]
B21 [illegible]
D33 [illegible]

3.[illegible]

([illegible])Abegglen, J.C.,The Japanese Factory:Aspects of Its Social Organization, Free Press 1958 [illegible] [illegible] [illegible] [illegible] 1960

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B21 [illegible]

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B14 [illegible]

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C6 [illegible]

5.[illegible]

([illegible])Caudill,W., Weinstein, H., Maternal Care and Infant Behavior in Japan and America Psychiatry,32 1969

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B9 [illegible]
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C34 [illegible]

E38 [illegible]

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E30 [illegible]
B9 [illegible]

11.[illegible]

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([illegible]2)Triandis H.C., Individualism & Collectivism, Westview Press, 1995

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D24 [illegible]

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D37 [illegible]
C30 [illegible]

15.[illegible]

([illegible])Markus H.R.,Kitayama,S., Culture and the self: Implications for cognition, emotion, and motivation. Psychological Review, 98, pp224-253 1991 ([illegible] [illegible]..[illegible]....[illegible] [illegible]..→ [illegible]

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C32	□□□□□□□□	44.796	21.719	33.484	□□□□□□□□□□	1.901	0.05

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[illegible]Table 1[illegible]
[illegible]t[illegible]Table 2[illegible]
[illegible](t(205)=8.74,p<.01)[illegible]
[illegible](t(205)=3.21,p<.01)[illegible]
[illegible](t(205)=6.32,p<.01)[illegible]
[illegible]
(t(205)=8.25,p<.01)[illegible]

[illegible]

Figure.1 [illegible]
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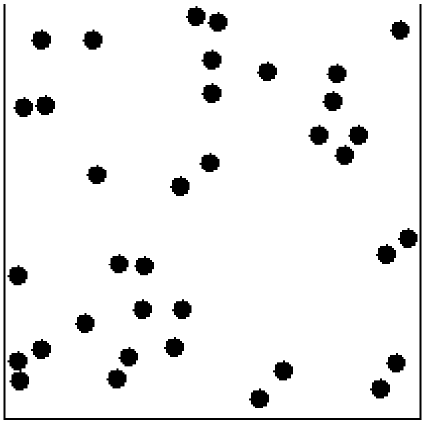

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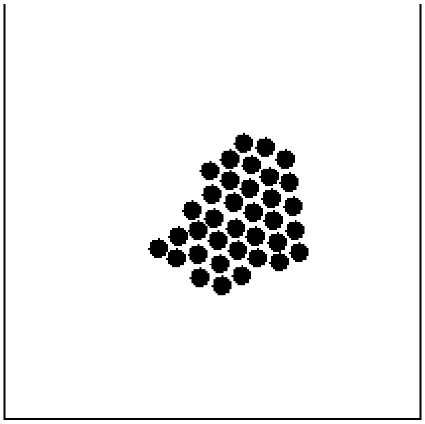

Table.1

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□□□□□□	0.85 (1.17)	2.09 (1.50)
□□□□□□	1.60 (1.46)	1.15 (1.24)

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Table.2

□□□□	t□□□□	□□□□

[illegible]	t(205)=8.74	p <.01
[illegible]	t(205)=3.21	p <.01
[illegible]	t(205)=6.32	p <.01
[illegible]	t(205)=8.25	p <.01

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[illegible]

[illegible]Table 1[illegible]

[illegible]t[illegible]$(n=201)$[illegible]Table 2[illegible]

[illegible]$(t(200)=5.42,p<.01)$[illegible]

[illegible]$(t(200)=6.84,p<.01)$[illegible]

[illegible]$(t(200)=7.47,p<.01)$[illegible]

[illegible]$(t(200)=6.29,p<.01)$[illegible]

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Figure.1 [illegible]
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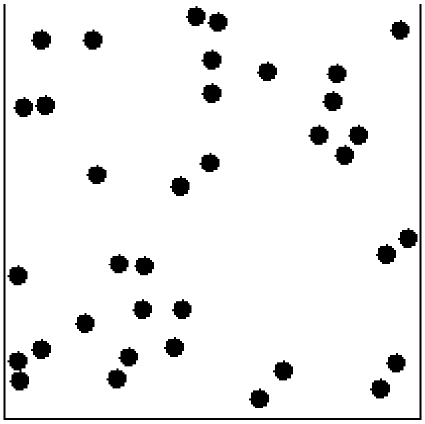

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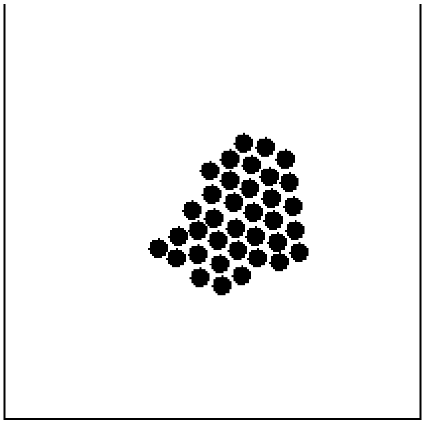

Table.1 □□□

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[illegible]	0.67 (1.10)	1.35 (1.37)
[illegible]	1.49 (1.41)	0.65 (1.13)

n=201

Table.2 [illegible]

[illegible]	t[illegible]
[illegible]	t(200)=5.42**
[illegible]	t(200)=6.84**
[illegible]	t(200)=7.47**
[illegible]	t(200)=6.29**

** p < .01

[illegible] [illegible]

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[illegible]Table1[illegible] [illegible]

[illegible]t[illegible] [illegible](n=201)[illegible]Table2[illegible]

[illegible] [illegible](t(200)=5.67,p<.01)[illegible]

[illegible] [illegible](t(200)=4.96,p<.01)[illegible]

[illegible] [illegible](t(200)=4.28,p<.01)[illegible]

[illegible] [illegible](t(200)=6.82,p<.01)[illegible]

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Figure.1[illegible]
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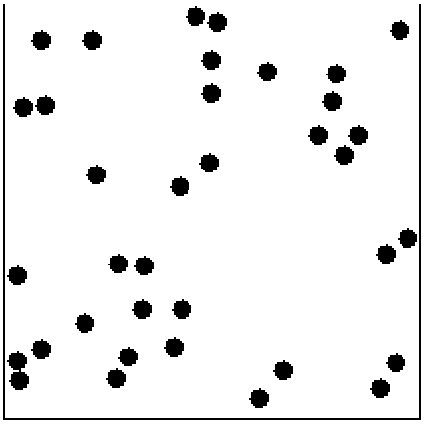

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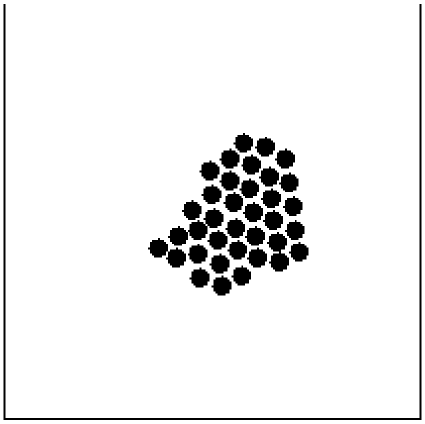

Table.1□□

□□□□	□□□	□□□
□□□□□□	0.37 (0.81)	0.90 (1.20)
□□□□□□	0.76 (1.18)	0.31 (0.73)

n=201

Table.2□□□□□□□□□□□□□□□□□□□□

□□□□	t□□

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[illegible]	t(200)=4.96**
[illegible]	t(200)=4.28**
[illegible]	t(200)=6.82**

**p<.01

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[illegible]Table 1[illegible]

[illegible]t[illegible]Table 2[illegible]

[illegible]($t(200)=10.20, p<.01$)[illegible]

[illegible]($t(200)=3.54, p<.01$)[illegible]

[illegible]($t(200)=7.81, p<.01$)[illegible]

[illegible]($t(200)=7.15, p<.01$)[illegible]

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Figure.1 [illegible]
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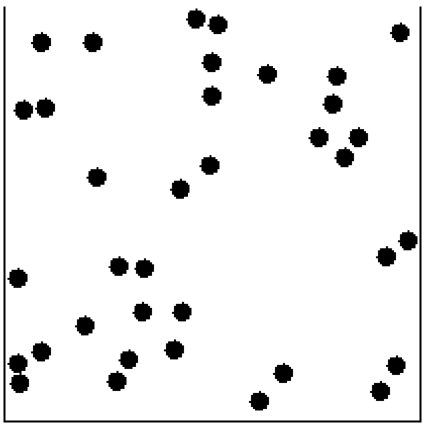

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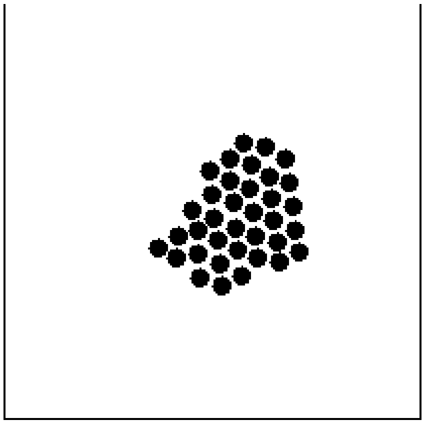

Table.1 □□

□□□□	□□□□□	□□□
□□□□□□	0.47 (0.94)	1.71 (1.45)
□□□□□□	1.35 (1.43)	0.90 (1.26)

n=201

Table.2 □□□□□□□□□□□□□□□□□□□□

□□□□	t□□
□□□□□□□□□□□□□	t(200)=10.20**
□□□□□□□□□□□□□	t(200)=3.54**

□□□□□□□□□□□□□□□	t(200)=7.81**
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** p < .01

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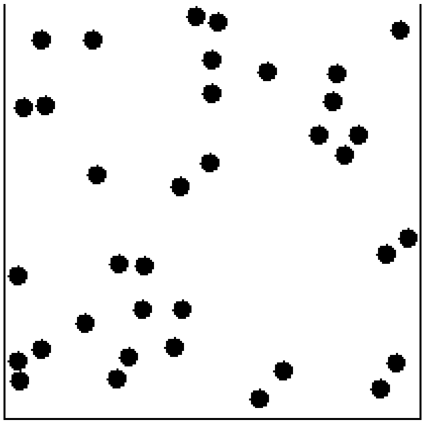

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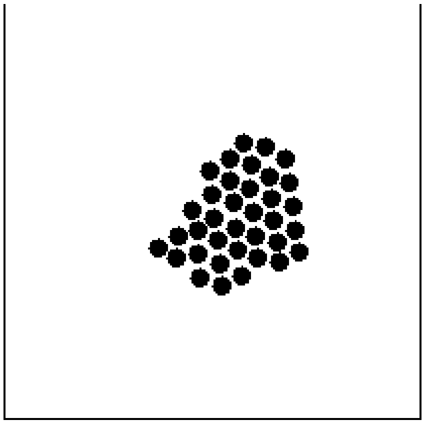

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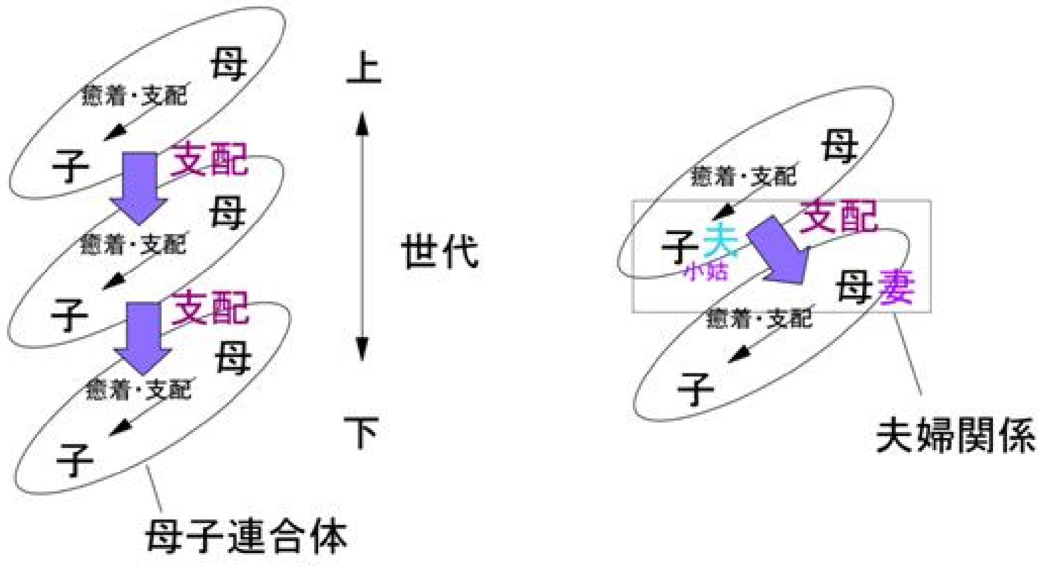


図　日本家族における母子連合体の斜め重層構造

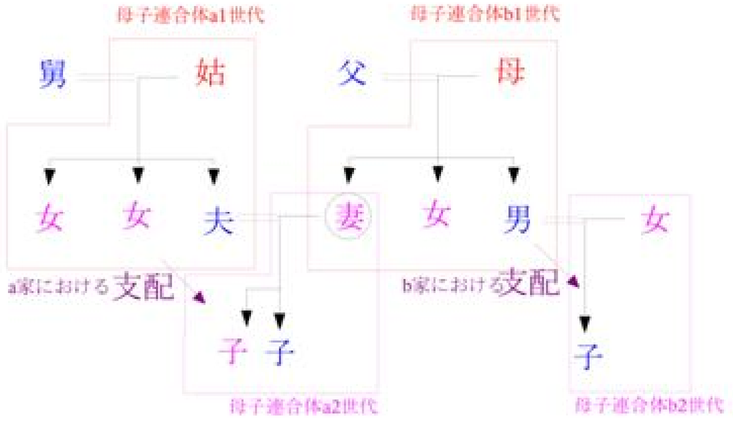


図 母子連合体重層構造の家系図による説明

左図は、a家の第２世代の妻（○印）（＝同時にb家の第１世代に属する）を中心に眺めた図である。

母子関係にある＝母子連合体を形成している者同士が実線と矢印で結ばれている。

a家の第１世代母子連合体がa1、第２世代がa2であり、第１世代母子連合体a1が第２世代a2を支配している。

b家の第１世代母子連合体がb1、第２世代がb2であり、第１世代母子連合体b1が第２世代b2を支配している。

息子
薬効成分
薬効成分
母

母が、人型の湿布（あるいは、おんぶお化け）のように、相手＝息子の背中にべったりと貼り付く。

母の薬効成分＝母性、女性性がじわじわと相手＝息子の体にしみ出して、貼り付いた相手＝息子の中枢を乗っ取り、支配する。

貼り付かれた息子は、貼り付いた母の操縦下、支配下に置かれ、操りロボットと化す。

人間湿布（息子＝男性に貼り付く日本の母）

Maternal society Japan

-Mother, mother-in-law as ruler-

8th edition

Iwao Otsuka

Abstract

This book examines the effects of gender differences between men and women in Japanese society in a way that encourages reconsideration of traditional Japanese women's studies and Japanese feminism.

For example, the conventional myth of Japanese women's studies and feminism is that "Japanese society is a male-centered, patriarchal society." "Women are universally weaker than men in the world. Is ".

In this book, the author, who questioned such a myth, based on research and analysis of Japanese society, said, "Wet, liquid Japanese society is stronger in women than women. Arguing that women are women and motherhood.

By doing so, I criticize the current state of feminism and feminism in Japan, which directly imports the idea of Western feminism mechanically and simply applies it to Japanese society without thinking. . We have compiled and proposed guidelines as to what direction Japanese women's studies, feminism, and men's studies should go in the wrong direction due to the mechanical direct import of Western theory .

This book proposes the release of Japanese men from maternity and the strengthening of fatherhood in order to achieve true gender equality in Japanese society. We propose a wide range of measures to equalize the power relationship between men and women in Japan at 50:50.

In the text, each section is an independent reading material and essay, and you can start reading from anywhere.

Main story

0. Introduction

Purpose of this document

The purpose of the work in this series is explained as follows.

(1) has become an established theory in the West Bachofen, Engels of al Matriarchy theory (traditionally been translated as matriarchal theory) is an object that break down. Overturning this belief that societies in which mothers have taken power have disappeared, they claim that maternal societies are still widespread and a major force among rice farmers around the world. Alternatively, he argues that the concept of Matriarchy is inappropriate for the correct understanding of a maternal society like Japan and should be eliminated. Stop translating Matriarchy as motherhood.

(2) Break down existing Japanese feminism. In other words, Japan's feminism originally imports social theory for paternal societies like Western Europe and mechanically commits the mistake of forcibly applying a mother to strong Japanese society. Ask. This paper summarizes and suggests the direction in which feminism, women's studies, and men's studies should be headed in Japan.

(3) Specify that the final ruler of Japanese society is a mother and a woman. Women in Japanese society break down the rule of maternity. Advocates male liberation from wife, mother and mother-in-law. Aiming at liberation of paternity from maternity in Japan, strengthening paternity in Japanese society, and aiming for a drier Japanese society. Insist on equalizing and equalizing the power balance between men and women in Japanese society to 50:50 .

The purpose of this series is to gain the right understanding and recognition of Japanese society.

(First appearance January 2012)

1. Personality characteristics of Japanese motherhood society

Japanese society is a motherhood society-From the perspective of dry and wet behavior-

[1. Introduction)

Modern Japanese feminism attempts to apply the liberalism of women advocated in Western societies directly to Japan and apply it to phenomena that appear to be discriminated against by women, such as male-female women. As a result, they interpreted that "Japan is a male-centered society" and "Japanese families are patriarchal." They consider women's status to be universally lower (male are generally weaker than males) anywhere in the world compared to males, and are vocally trying to improve the status of "low" women.

However, on the other hand, discourses suggesting the feminine personality of Japanese society, such as "Japan is a society driven by the principle of maternity" and "Japanese nationality is feminine," It is true that there are quite a few (although they only give a brief impression). The following are some examples.

Regarding the feminine character of Japanese society,

For example, in [Haga Sui 1979], the outline of the image of the Japanese people is described as "a group of people who are" smooth, crisp, wet, 'feminine (emphasized writer)', shy "and somewhat small-scale." ing.

Or, [Yuji Aida 1979] states, "Speaking of the traditional features of Japanese society, it has always been a country of" women's style (emphasized writer) ... " The society itself, as well as the Japanese culture, is strongly embodied as a "feminine (authorized writer)" character, and the masculine era is defined as the external affairs and reforms of the Meiji era from the Sengoku period and the end of the Tokugawa period. There were only two brief periods of upheaval ... in this inherently "feminine" but peaceful nation, masculine qualities could only be acquired when a strong crisis was felt from abroad. If the crisis is overcome or left, you will return to the original female world. . ",It has said.

Or, [Kimura Shozaburo 1974] states, "Japanese abilities are generally" feminine (emphasized writer) "abilities, and there is so-called" skill in school. " . He masters the academics, science and technology, and arts of Europe and the United States, but opens up new horizons. He is a very rare international scholar, thinker and artist. . . The Japanese mental attitude is probably orderly, "feminine (emphasis)", or traditional or agricultural. . "It has said.

[Koji Sasaki 1985] states, "I think there is no other society where women are as comfortable and as comfortable as Japan. Women dominate this society in a spiritual sense, and women do not. It's not that I'm trying so hard, because men can't get over their own childhood and make mothers everywhere ... from the situation where men indiscriminately seek their mothers If you don't manage to release yourself, on the other hand, even if a woman holds the woman rib, it will be a laugh. "

[Ben - Ami Shillony 2003] points out that the Japanese emperor system has a feminine character.

Regarding the idea of considering Japanese society as a maternal or maternal society,

In [Kawai Hayao 1976], "the maternal principle is shown by the function of" contain ", and wraps everything with absolute equality. It is the fundamental principle that mother and child are united. . . . Japanese society can be said to be an “eternal boy” type society based on the “maternal principle (emphasized writer)”. "It has said.

[Etsuko Yamashita 1988] states, "What is called the patriarchal" Ie "system is different from the Western European patriarchy, in which the patriarch who is the king of" Ie "reigns transcendently. The mother of the patriarchal son has substantial power. "

[Kenaki Yamamura, 1971] commented on the status of women in Japan: "We can see that there is an unusable difference between wife = wife and mother = housewife. In the former position, it may have been lower. But in the latter position, this was not always the case, as I would say that my mother in Japan would have had such a high position and an important role to play with it ... "

[Kenrick 1991] points out that Japanese wives hold the power of household management at home and pass pocket money to their husbands, which may be a motherhood system.

In [Ederer 1991], women are at the center of the family in Japan, based on examples of educational mamagon, etc., and see Japanese society as being based on the power of their mothers. He points out that his Japanese mother is an educator, driving her husband and child to work and advance.

Is Japanese society moving at the pace of men or women? Or, in Japan, which of the males and females is in fact better in power and position? In the following, we try to clarify this question with the key to interpersonal dry / wetness.

[2. Dry / wet behavior and gender / social type]

This section describes the relationship between dry and wet behavior and gender, social and natural environments.

According to my research, dry-wetness of behavioral behavior (a classification of when an individual's behavior gives a sense of dry-wetness to the surrounding people) is, according to my research, individualism-group. Principle, liberalism-regulatoryism. . . It consists of 10 items. Taken together, these items are sufficiently comprehensive and comprehensive to explain the various human behaviors. From this, it is possible to summarize (consider collectively) various human behavior patterns in a single word, "dry" or "wet".

This time,

(1) Dry / wetness of interpersonal sensation (the sensation that a person gives to others by their behavior and behavior)

(2) The dry / wetness of society (nomadism / farming) that responds to the dry / wet nature of the natural environment

(3) Human gender (male and female) and gender differences in terms of dry / wet behavior

We examined the relevance of each other.

As a result, taking the correlation between these (1) to (3) ,

Interpersonal feeling	natural environment	The way of society	Sex that applies
Wet	Wet	Farming	Woman
dry	Dry (dry)	Nomad	male

That the relationship holds.

For details, refer to the document of this document.

A survey showed that the dimension of dry / wet behavior could cover most of the doctrines of behavioral differences between men and women.

Looking at the relationship between society and gender out of this,

Agriculture = women

Nomad = male

The connection holds.

About this connection,

(1) In the field of anthropology, for example, [Eiichiro Ishida 1956] [Eiichiro Ishida 1967] In,

The fundamental character of the Earth Mother God is that the water god in the form of a dragon snake is worshiped as a god of agriculture, and at the same time, is also the primordial goddess and the founder of mankind. When human life depends on the harvesting of plants and their cultivation, the status of women is central to such operations. It can be said that it has a cultural basis of agricultural = motherhood.

The cultural elements surrounding horses belong to the nomadic, patriarchal, rational, and religious cultures of inland grasslands. (The above is a summary by the author.)

It is explained.

Judging from Ishida's explanation, the relationship between the natural environment and religion

Nomadism = God of the Father in the Sky (male god) = Orientation in the Sky

Agriculture = goddess of the earth (female god) = oriented to the earth

The relationship holds that farming = women (= wet) and nomadism = men (= dry) have supported the mutual connection.

Ishida also presents the scheme of agriculture = motherhood and nomadism = patriarchal. In other words, in an agricultural society, women (mothers) dominate, and in a nomadic society, men (fathers) dominate.

(2) In the field of geography, for example, [Chiba Tokunanji 1978] in,

"Agriculture is well established and awaits the slow progress of crop maturation. It requires precise and tireless repetition, but women are much more suitable in both constitution and physique than men. Presidency can lead to higher productivity in crops. Agricultural societies have a female dominance. The collection culture that underlies agriculture has evolved from women. "

"In the pastoral society, the need for military action and the demands of livestock management place emphasis on physically strong male and young men, and the status of old people, women and children is low. At home, husbands have more power than wives. (Summary by the author)

It is explained.

Whether these relationships are really made up, questionnaire survey to examine the dry-wet of the personality, attitude (1999.5▯7 was confirmed by), as described below, it has been found that is hitting as expected.

For more information, see my author's book on humidity sensation and gases and liquids.

number	Item content (hypothesis = dry)	- Dry -	In either no	- Dry -	Item contents (hypothesis = wet)	- Z score -	Significant
C12	Masculine	46.154	24.434	29.412	Thinking feminine	2.863	0.01
A11	It moves around without being fixed in one place	50.450	20.721	28.829	Stuck in one place and not moving	3.618	0.01
B10	Prefer nomadic life	62.727	20.909	16.364	Prefer farming life	7.733	0.01
C33	Orient to the sky	45.249	23.982	30.769	Thinking oriented to the earth	2.469	0.01

After all, in the questionnaire results,

(1) Female = wet = farming, male = dry = nomadic.

(2) The content of dry / wet personality / attitude is comprehensive enough to capture social personality.

It was confirmed that. From this,

(a) In agricultural societies, women take the initiative in social management or dominate the fundamental parts of society, occupying the most fundamental position that drives society. The reason is that if the society is not made to be feminine (feminine), it will not be able to meet the natural conditions required for an agricultural-type society. In other words, society moves at the female pace. In that respect, women have a substantial position and power.

(b) In a nomadic society, men take the initiative in social management. The reason is that unless society is made for men (masculine), it will not be possible to meet the natural conditions that require a nomadic social system. Society moves at the pace of men, and men have a substantial position and power.

In summary,

Agricultural society For women (women rule) = motherhood

Nomadic society male oriented (male dominated) = patriarchal system

It turns out that.

As society becomes dominant in agriculture and farmers become stronger in society, the status of women and mothers in society increases, while the status of men and fathers decreases. On the other hand, when nomadism and pastoralism predominate and nomadism and herders become stronger, the status of men and fathers in society improves, and the status of women and mothers decreases.

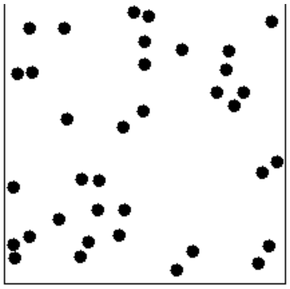
(May 2008 postscript) Paternity system / maternal system and gas (gas) / liquid (liquid) type

The above-mentioned interpersonal sense of dryness and wetness is related to physical gas (gas) and liquid (liquid).

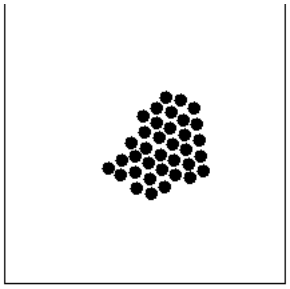
For more information, please refer to my book on humidity sensation and gas and liquid.

The following is a video showing the behavior of gas and liquid types.

Gas type (gas molecule motion pattern) Explanation video



Liquid type (liquid molecule motion pattern) Explanation video



※please note

The author and copyright holder of the above simulation video are Mitsuru Ikeuchi.

Mr. Ikeuchi's website http://mike1336.web.fc2.com/

From the classification of gas and liquid types, it is possible to see the relationship between the agricultural society and the rule of women (maternal rule) and the nomadic society and the rule of men (paternal rule).

The United States belongs to the nomadic social type, and Japan belongs to the agricultural social type.

After conducting a questionnaire survey,

It was found that American personality correlated with gas molecular motion, and Japanese personality correlated with liquid molecular motion.

It was also found that masculine personality correlated with gas molecular motion, and feminine personality correlated with liquid molecular motion.

For details, refer to the document of this document.

From this,

American = nomadic society = gaseous (gas type) = male dominance = patriarchy

Japanese = Agricultural society = Liquid (liquid type) = Female dominance = Maternal rights

It can be said that the relationship holds.

[3. Feminine personality in Japanese society)

Judging from the classification of dryness and wetness of the natural environment, Japanese society is naturally expected to be a wet society due to the correlation of "humid climate = agricultural society = wet".

The author conducted a literature survey on the degree of wetness / dryness of Japanese nationality .

The results are summarized in the source document of this document.

The results of the above survey indicated that "traditional Japanese" = wet.

In addition, I found that the “wet” behavioral style that I extracted could cover most of the doctrines on the national character (behavioral style) of the Japanese with one word “wet”.

On the other hand, "feminine" = wet.

Based on the results of literature surveys, we investigated the relationship between Japanese national character (behavioral style) and feminine personality (behavioral style) based on whether or not behavioral style applies to "wetness". However, it was confirmed that there was a positive correlation between the two (Japanese-female).

Therefore, from the dry / wet dimension, the Japanese-feminine formula holds, indicating that Japan is a woman-dominated (dominant) society.

The reasoning is

(1a) Japan's national character is wet. Naturally, it is an agricultural (especially rice cultivation) society.

(1b) The female character is wet.

(2) The content of the wet personality is sufficiently exhaustive (covers most of the doctrines on the traditional Japanese national character and the gender disparities).

(3) Japan's nationality is feminine (when we consider wetness as a correlation axis).

Even in dimensions other than dry-wet, Japan's national character is feminine. In other words, safety orientation, follow-up of successes (to avoid fear of failure), lack of adventurous spirit, strength of dependence on large organizations (the shadow of a large tree if you approach) are feminine examples. is there.

For a more detailed explanation of feminine (feminine) behaviors, see the author's review of the biological value of femininity.

The reasons why Japan's national character has become feminine can be explained as follows. Japan is a society based on rice cultivation, where wetness is required as a mode of action, such as land retention and interdependence with others in terms of water use. Women (but not men) are the driving force behind wet behavior, and the impact of women on society in general is essential for wetting a society to adapt to rice farming. The side effects of using women's powers in social wetting are areas that are not related to wetness in society (for example, whether they take responsibility for their actions and whether they are sensitive to their safety). Women's influence extends to areas that are related to social preciousness but not to wetness. As a result, the entire Japanese society, including the feminization of male behavior, becomes feminine (self-defense). As a result, the irresponsibility of having others take responsibility for their actions and the lack of adventurousness that they had confirmed that they were safe but did not.

In society, women have more power than men, so their nationality is feminine. Wet nationality is evidence that women are stronger than men in Japanese society.

It is wrong that Japanese society is a male-centered society. In fact, Japanese society is centered around women. In other words, the structure of Japanese society is designed for women and unsuitable for men.

Why are women strong in Japan? In summary, it is a society surrounded by the natural environment that seeks wetness (interdependence in terms of anchorage and interpersonal relationships), and therefore a feminine manner of behavior, called agriculture (rice cultivation).

[4. Rediscovering the motherhood system)

Japan is different from the conventional myth, and is actually a women-dominant = motherhood society in which women have more power than men. The rice farming society in East Asia, including Japan, is a natural environment that requires wet interpersonal relationships. Under such circumstances, women who are innately wetter have the advantage and actually take control of household management. Because it is.

Can we say that there is no motherhood system? In conclusion, it doesn't really mean that it doesn't exist = "obviously exists." An agricultural society is basically a motherhood system.

The reasons why the existence of the motherhood system has not been recognized so far are summarized below for each focus.

1) How to put " first and last name"

Confused with maternity system. He paid too much attention to which of the male and female surnames would be passed on to descendants. The father's last name was often inherited because he considered the gender of the person who inherited the surname as strong, and he misunderstood the father's strength as if it were a global standard. I misunderstood. The surname is a "signboard" that indicates a kinship, which serves as a sign that points outward. In other words, the surname is from the "table" world. Males are more likely to appear on the surface = they are more likely to be exposed to the outside, so it is considered appropriate to attach males. This appears to be directly unrelated to patriarchy.

2) Ownership and management of "property"

2a) I paid too much attention to whether my family owned or inherited gender. I did not notice that the owner of the property for nominal purposes and the person who actually manages it are not the same = there may be cases where they are separated. Attention is paid only to those who have a nominal owner of male or female, and there is not enough interest in whether the manager is male or female. In dry nomadic societies, both agree that they are men. In agricultural societies, the former can be men, but the latter are usually women.

2b) I did not realize that having a substantial control over the ingress and egress (finance) of property was better than those who simply owned the property nominally. The property manager (the person holding the household wallet) is a man in a nomadic society, but a woman in an agricultural society. This indicates that women are substantially better at home in agricultural societies.

3) Circumstances by region

3a) In Europe and the United States, my "patriarchal" cultural standards did not allow me to imagine that my mother had a stronger culture. Since the Western doctrine (Bachofen , Engels) has become mainstream , stating that patriarchy is the default and that `` maternal rule has disappeared in the distant past, '' the existence of maternal rule is considered global. It has not been done.

3b) In Japan and other East Asian countries, male and female morals were confused with male domination (patriarchy). Or, because Western theories, which were more advanced than themselves, denied the existence of maternal rule, they accepted it authoritatively without criticism, and did not realize that they had a culture of maternal rule.

4) Relation to "natural environment"

The viewpoint of the difference in the adaptability to the natural environment between men and women was lacking. As in an agricultural society established in a humid environment, we did not assume the case that “wet human relationships are needed → women are more adaptive = stronger”.

5) Relationship with "Public organizational status"

Because of their biologically more precious gender, women are held liable for their failures and cannot live openly in society or be helped, i.e. they can protect themselves. Fear of disappearing. Women are willing to avoid high positions in public organisations (government agencies, businesses) because having high social responsibility and having a very high risk of failure are important. To try. As a result, men have the highest organizational status. Women do not “can not afford” to have a high position in the organization due to lack of ability, etc., but “do not try to go on their own, do not wear, and avoid getting on” for the sake of self-preservation. Therefore, as in the past, when looking at the ratio of men and women who have a high position in public organizations such as government agencies and corporations in Japan, it is not easy to say that women are weak because the number of women is small. Even though women have a strong social influence, there are aspects that push high positions in public organizations to men for the purpose of avoiding their own social responsibilities and risks.

Male domination by Japanese women is mainly through mother-son relationships. Japanese women (mothers) develop a strong sense of unity with their children in the process of raising children, so that their sons = men are mentally dependent on themselves and move as they say To retain strong influence on his son, the man. Women encourage their sons and men to become socially high ranks as "educational moms," and control and manage their high-ranked sons and men as they wish, as their own puppets and robots. . In this way, you can exercise a powerful social influence without having to assume your own social responsibility. The relationship between wives and husbands is such that wives = women, husbands = men psychologically rely on themselves instead of their mothers, and have their husbands compete for higher ranks, or husbands with higher ranks It is fundamentally similar to the mother-son relationship described above, in that it takes control as a male manager. In this regard, Japanese women manage and control the life and consciousness of men = more advanced than men of high social status as "robots" that move men at will. That said, he has also successfully escaped from taking social responsibility. Men, regardless of their status in public organizations, are psychologically dependent on and controlled by women, and are dominated by women.

The reason that Japanese public organizations (government offices, corporate workplaces) are mainly male and women do not advance there is a reason other than the tendency to avoid having women at high positions. That's the last bird that can hold men's self-esteem (and can take pride in having no one else to financially support their family), and women's entry there It is thought that it is threatening to come. Men do not want women to easily give up their whereabouts in public organizations. When you surrender, you will suddenly fall from the apparently high position you have been keeping, and your last self-esteem will disappear. After all, it can be a socially displaced person who simply follows the pace of women (overwhelming men in both appearance and substance).

6) Relevance to the presentation of "power strength"

6a) Women tend not to say that they are willing and strong about themselves (because they are more precious in nature, they look weaker for men to protect). If you admit that you are strong, your actions will be socially responsible. So, in order to avoid having to take responsibility in the event of a failed action, you need to pretend to be weak (even if you are actually in a strong position) and pretend to be weak . For this reason, I do not like to use the term "maternal authority" to indicate that I am a powerful man. As a result, it was thought as if there was no maternity system.

6b) Men tend to be willing to show themselves. By showing strong, his is the presence that has been self-supporting (1 Even if you are people, even if some people will protect the other, is sufficient okay, doing Ikeru. Alternatively, in subordinate others of their own, leadership I want to appeal to others that I can do it, or that I have the ability to protect women. He tended to emphasize his father's power more than necessary. As a result, patriarchy has to walk alone.

7) Relevance to the interpretation of the "male-woman-women" phenomenon

When a person is prioritized over others, there are two conflicting ways : "strong person priority" and "weak person priority" . It is right to think that “male-women-women” is a “priority to the weak” approach to protecting men as vulnerable and maintaining their human rights and self-esteem in an agricultural society that denies masculine dryness. . This was mistaken for "strong man priority", which regards men as strong men. For more on this point, please see the page that summarizes what the essence of male and female is.

Note) Models that try to explain the strength of power between men and women

1) Muscle strength / armed model (male superiority) Males have stronger muscles.

2) Life force model (female superiority) Females live longer.

3) Valuability model (female superiority) Women are more valuable and valued.

4) Environmental adaptation model Dry = nomadic = (dry =) male dominant, wet = farming = (wet =) female dominant.

5) Childcare staff model (nomadism = male dominance, agriculture = female dominance) The strength of men and women in society is determined by how many behaviors based on one's gender can be injected into children. For example, if women inject more of their behavior into children (than men), society becomes feminine and more cozy for women.

Can be considered. In the past, only one was taken up, and three to five etc. were hardly considered. This led to the negligence that patriarchy = male dominance was perceived as valid worldwide. Considering 3 to 5 , it can be seen that the concept of motherhood system = women's dominance holds well.

In addition, 5) child care, and the occupancy of the women (maternal), not necessarily say to the world. As seen in Floid 's psychoanalysis and Parsons ' family socialism, in Western (nomadic) societies, fathers have a high degree of intervention (interruption) in childcare, and fathers are directors of childcare . . In an agricultural society like Japan, women are the directors of childcare .

Why do women look weak? Or do you look weaker?

1) "Muscle strength" model Muscle strength is weaker than men.

2) The "protection" model, who wants to be protected by men (less valuable, disposable) because they are more biologically valuable than men. The act of seeking protection was confused with the need of the strong to protect the weak.

[5. At the end)

To summarize the above, a woman's social strength (influence, power) and social status are determined by the femininity of the society (nationality, social character), I think it's up to you to decide if it's wet or not. The national character of a society is like a kind of litmus test strip, dyed in the color of the most influential and influential in the society. If a woman is stronger in a society, the character of the society will be feminine. In short, national character is colored by major and powerful social forces in the country, and the feminine nature of Japan means that women have a dominant power in Japanese society. It is considered to be related to

As in the past, deciding that a Japanese woman has a low position from the standpoint of not having a nominal property name or having a high position in a public organization, etc. is, in fact, the difference between society and gender. It is nothing but exposing the low social analysis ability that can only see the relationship superficially. Japanese society has traditionally been wet, liquid = feminine as a traditional nationality, and in any case, women are much more powerful than men. In society, women are stronger than men. It shows that society is moving at the female pace.

Traditionally, Japanese women's studies and feminism failed to match gender psychology, that is, the social character of men and women, with the national character of Japan, that is, the social character of Japan. He was not able to notice the correlation with his social personality, and was probably misunderstood that he regarded Japanese society as male dominant.

In the future, I hope that the number of people who justify the status of women in Japan will increase as much as possible.

Note: There is little room for the above-mentioned theory to be accepted in Japan today. The reason is,

1) Male → Because the idea of superiority (feeling of superiority) has collapsed, and it feels uncomfortable. Head to existing feminist theories, which treat yourself as a strong man.

2) Women → Don't try to admit your strength. (If you do, think that no man will protect you. Or, if you do, you have to take responsibility for the consequences of governing society. And the risk is high.) I want to pretend to be weak. Stick to the traditional view of feminism and women's studies, "male and female weak."

The assertion of the Japanese theory of maternal societies, in effect, cuts off the retreat of Japanese women who seek to protect themselves or secure themselves, or to escape responsibility for dominating Japanese society. By declaring that you are the real ruler, taking control, you can be awkward and disregarded by the women as they poke their psychological key points.

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(First appearance August 1999)

Problems of the conventional maternal system

Previously, Bachofen and Engels's argument that "maternal rule is a thing of the past and that the entire global community has already shifted to patriarchy" has been accepted without any doubt.

However, the assertion that "maternal rights is only a legacy of the past that has already disappeared" is made without knowing that people's national characteristics and the social climate are maternally superior in rice farming societies such as Japan and Southeast Asia. It is based solely on the relatively paternal dominance of Europe and the Middle East.

Bachofen and his colleagues were ignorant of the maternal dominance of rice farmers and did not consider expanding their research to Southeast Asia, implying that their society was dominant in patriarchal dominance. To this end, they came to the conclusion that "maternal rule is a relic of the past."

Bachofen and other Europeans are nomadic and herders, and for their nomadic herders and herders, it is very rare for them to say that the motherhood has been defeated and disappeared. This is a natural conclusion.

However, trying to universalize the conclusions for nomads and pastoralists to the societies of rice farmers in East Asia with different scopes and still maternal dominance without confirming whether they can be applied is obviously an obvious right It is an act and a mistake.

Western European maternal rulers claim that maternal rule is a thing of the past, and that global society has shifted to patriarchy, an ideology by which nomadic and pastoral societies such as those with strong patriarchy can assert their legitimacy. Nomads and pastoralists globally standardize their patriarchal societies globally, defeating and reducing the influence of motherhood on farmers such as East Asia, and overcoming farmers. It is a kind of trick to rule.

Naturally, feminism, which insists that women are placed in vulnerable positions and discriminated against under strong patriarchy, is based on the same strategy as that of western maternal rulers, setting her nomadism and herders' theories for patriarchal society as a global standard. It seeks to establish a dominant position in the world by forcibly applying and forcing the rest of society.

While ignorant of such a background, the traditional Japanese female scholar, who is admitted to applying the ideology to their society so hard that they are addicted to Western nomadism and herders' strategy, You can be a feminist.

Conversely, by applying the Western annihilation theory to the Japanese society and spreading it throughout the Japanese population, it may be possible to bury the maternal power in Japanese society from society. In that respect, Western maternal mathematics can help to free Japanese men from their mothers.

(First appearance April 2009)

The need to distinguish between maternal and maternal, paternal and paternal

It is contrary to the fact that motherhood is said to have disappeared. The power of Japanese mothers is so powerful that Japanese society can be called a maternal rule. On the other hand, the fact that the maternity system, which regards mothers as the lineage representatives of their relatives, is said to have disappeared is also incorrect, as it is said that this also exists in Indonesia. In Japanese society, the maternal system does not apply, only the maternal system.

Why did confusion between maternity and maternity occur?

It seems that the Patriarchy , Patriarchy , was mainly the Western society that created the idea of Matriarchy (female patriarchy) .

In the patriarchal system, the external representative of the family (in surname, kinship) and the powerful person are both fathers and are in agreement. In that regard, it is thought that the tacit understanding that the representative person has power, or conversely, the powerful person represents, has been completed.

On the other hand, Japanese society is a patriarchal but maternal system. The Japanese mother is the ruler, and power is gaining power, but the role of the family's representative is left to his father and imposed. In other words, the dangerous and dangerous role of exposure to the outside, which hinders the self-preservation, imposes on the father and the man, because he prefers to be protected in the back room and exempted from taking risks. is there. There we see our self-preservation, safety-first and more biologically valuable sexual behaviors.

Thus, in Japanese society, powers and representatives do not match, but this is not supposed by the Matriarchy concept in Europe and the United States.

In short, the concept of Matriarchy assumes that the mother is both an external representative and a powerful person, thus mixing the concept of family representative and powerful person. .

It can be said that this is a problem included in the concept of the conventional "long" Head . "Long" is the presence that combines the responsible representatives and the authorities, "patriarch" Head of family person, which corresponds to is, from the point of view of gender, in the case of a father Patriarchy , in the case of a mother matriarchy to be satisfied to call It is thought that he tried. The Patriarchy , Matriarchy both, responsible representatives and the authorities, and I mixed the concept of rulers, it is, "matriarchal is present, and not" such as, and has become a source of confusion on the theory I can say.

In order to resolve this confusion, the concepts of maternity and paternity, which represent aspects of the parent as the person of power and rule, and the concepts of maternity and paternity, which represent the aspects of representation, are clearly separated. Therefore, it is necessary to establish new terms in Western languages widely used in the world. In Japanese, it can be expressed separately as motherhood system and maternity system. However, the conventional concept of matriarchy in Europe and the United States is mixed and cannot be separated, so new terms are needed. For example, should a motherhood society or a motherhood system be called a society of strong, powerful mother or a society of strong maternal power ? Or can a maternal society or maternal system be called a society of maternal representative ? A decision must be made immediately.

In short, the equivalent translation in motherhood English
is poor in traditional matriarchy . New English expressions are needed. Matriarchy seems to have recently been interpreted as a patriarchal system, but it is a term that is established when both motherhood and maternity are combined, and it is a motherhood society where the power of mothers is strong like Japan. Mothers do not represent families, that is, they are not suitable for representing a society that is not a maternal society.

Dominant maternal societies, in which mothers exercise power in the home, are common in rice farming societies like Japan. On the other hand, in Japan, there are few societies in which mothers represent the family, and maternal societies that take responsibility for the family. I hope that this situation can be easily expressed in a single word, for example, in English.

(First appearance January 2012)

Ignoring and hiding motherhood in Japanese society

Why hasn't Japanese society ever been called a motherhood society even though it is a motherhood society? Or has motherhood been ignored or concealed?

The following reasons can be considered from the perspective of Japanese society in general.

(1) Western speech, which is an authority in Japan, asserts that maternal power is a thing of the past and no longer exists, so any Japanese who considers things under the authority of Western countries, Japanese society is not maternal power. In the patriarchal system, he thought without any confirmation.

The reasons for Japanese men can be considered as follows.

(1) Japanese men who have been male and female and have lived with high pride and asserted that "I am superior to women" have a decisive weakness in their social position compared to women I don't want to admit it.

(2) If a woman recognizes that a Japanese man is under her mother's control and that she is a Mazakon, she will not be viewed as a subject of love and will not want to be valued sexually. , Because he does not want to officially recognize his rule.

From the perspective of Japanese women, the following reasons can be considered.

(1) Japanese women do not want to be called themselves "mothers."

Women, when commonly referred to as "mothers", do not feel good or tend to be offended.

The reason is,

▯ Because the word “mother” means married and has children, it is no longer a subject of male love,

The age of marriage, the age of being married enough to have children, the age of being no longer young, no longer being seen by men as a woman, the fascination of women being lost,

Is confirmed, it is unavoidable that one is forced to recognize that one's sexual value has dropped, and that one feels a sense of loss in the aspect of sexual awareness.

As a result, Japanese women do not like "being a mother" or "being called a mother" even though they exercise great power as mothers. And they try to ignore the emphasis on “motherhood” and “motherhood”.

(2) If a Japanese woman admits that she has ruled society as her mother, she will have a social responsibility for that. For women who are self-preserving and safety-first, avoid the word motherhood, because it is inconvenient to take risks in the event of social mismanagement and you do not want to recognize that you dominate society. And

(3) Japanese women who are more sensitive to their own protection and security will try to stay with their wives, avoiding being represented externally. When a Japanese woman admits that she rules the society as her mother, her existence, which should not be visible from the outside because she is originally inside, can be seen through the outside and is known from the surface, It turns out, and it is the target of pursuit that goes into the back as "the true ruler is lurking in the back". For a woman who is self-preserving, oriented to safety first, and stays in a safer and warmer inner hospital that is invisible to the outside and wants to continue dominating society, her presence as a ruler is outside It would be inconvenient to threaten their own security by revealing themselves, and they would avoid the word motherhood because they do not want to publicly acknowledge that they rule over society.

These are thought to be the major reasons why Japanese society has not been said, even though it is a real motherhood society.

(First appearance March 2012)

Sexual role of Japanese men and women is "mother and son"

The gender role of Japanese men and women is described as "mother and son."

In the role of mother, the woman gently wraps and takes care of the man, who plays the role of son, with great power, and treats the man as a means of her self-fulfillment, motivates the man to earn and succeed, Hit the buttocks.

Men work hard to earn and succeed in the role of mother in the role of mother in the role of son, help women as needed, and depend on women psychologically, spoil, and mother Under the control of. As an eternal son, he is less than paternal and cannot be a father.

(First appearance February 2012)

The strongest presence in Japanese society

The final ruler of Japan is

At home, she is a mother and mother-in-law, and she has a small number of sisters in her occupation.

Women who are sisters at work and mothers and mother-in-laws at home are the strongest in Japanese society.

Traditionally, they have been sitting in a hidden place, from which they have controlled their male sons, who are the masquerade representatives. Behind the scenes, the existence of darkness, traditional superficial gender studies did not make them aware of the ruler.

In future gender studies, it is necessary to pull such women who are the final rulers from the back room to the front.

(First appearance July 2010)

Mother system, Japan

What K. Wolfren regards as a mysterious and unknown system in elucidating Japanese society is the "female, maternal social system", which forms the core of Japanese society.

Japan's social system is based on a mother system and a female system, but how it works has not yet been studied. Further elucidation is needed.

(First appearance March 2011)

Mother's Kingdom, Japanese Society as a Paradise

Japanese society can be regarded as a paradise of mother's kingdom.

It can be said that the mother's heavy, persistent, noisy, and powerful nature has covered the whole of Japanese society.

(First appearance June 2012)

Japanese modernization and mother system

The liquid, feminine, maternal system Society = Mother system is by definition innate and does not have the buds to modernize from itself.

On the other hand, the male-paternal system society = the father system incorporates the buds of modernization in that it is willing to face danger and gain innovative knowledge.

The mother system (Japan) imports new technologies from the father system (Europe and the United States), thereby realizing modernization.

(First appearance 2011 years 3 Tsuki)

Fundamental Importance of New Collective Adoption in Wet Maternal Japanese Society

One of the salient features of the existing Japanese society is the principle of collective recruitment of new graduates by companies and government agencies.

This is the principle of "land clearing", in which no new human relations are formed at first, like freshmen at the beginning of the school year. The first moment of friendship and relationship between freshmen is essential, and most of the rest is completed there. And, under the condition that club activities and personnel are fixed, metabolism, human traffic is small, human relationships that were not able to dive into the group in the first moment, friends who could not dive into the group, friends already formed, human relationships It's hard to break in later on, which can cause new friends to be unable to make new friends.

Once a human bond, connection, and communication circuit have been opened once again, it is a dry paternal European society that can quickly move to another place, and a wet maternal Japanese society cannot.

In the wet Japanese society, once generated interpersonal relationship Web , it acts something like a spider's nest. In other words, they become entangled with the greasy. As a result, they lack the power and ability to break existing relationships and rebuild them.

For this reason, ancestors such as ancestors and ancestors, or existing connections that have already been set up by members of the same group, are simply diverted. You can only draw additional lines of connections between people. Cannot be cut, erased and re-partitioned. In other words, because "initialization" cannot be performed, the number of connection lines increases more and more, and it becomes complicated and becomes unable to move more and more. This is a kind of disease that cannot be cured by yourself. Existing connections and connections are too powerful to maintain precedents, and the fences are becoming more and more stubborn, and the free flow and vitality of society is lost. Fences are linked between generations, stratified, and opportunities for new redistributions have almost disappeared in traditional rural societies such as rural villages in Japan.

A new form of fundamental connection, first of 1 is possible only once, that is, a Japanese company or authority, is a major reason that depends on a fundamental place in the new collective adoption.

(First appearance October 2011)

2. Maternal strength and various problems in Japanese society

In search of maternal liberation-A prescription for breaking away from "maternal addiction"-

[Summary] Japanese men are completely dominated by "maternity" and also depend on strength for "maternal women". Japanese men have written a prescription to regain their intended paternity and break away from this dependence on maternity.

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Traditionally, Japanese society has been described as a "maternal society" in which motherhood is the center of movement (for example, [Kawai 1976]) . At that time, I think that there is a problem in that not only women who carry maternity but also men take a maternal attitude.

The attitudes that Japanese men actually take in workplaces and the like are so-called "Nawabushi-style", which values the sense of unity and synchrony with each other excessively, and strongly seeks warmth and "sweetness" in interpersonal relationships. Wet and maternal attitudes are predominant, as they prefer closed interpersonal relationships that only solidify. (For an explanation of maternal and paternal attitudes, see the author's other works.)

These Japanese men, while wearing male skin for the time being, are actually acting with maternal values (which are themselves part of feminine values). This demonstrates the power of maternity in Japanese society, where the last authority in Japanese society actually acts as the "mother" (mother) or "mother" of their men. Indicates that he is a wife.

Japanese men who take such maternal behavior are included in their mothers and have been given maternal anesthesia by mothers, turning them into "maternal pickles." In this respect, under the strong influence of maternity, which is the opposite sex, they have lost their original paternity.

In short, men who seem superficially dominating Japanese society are actually "robots" and "puppets" that are controlled and controlled from behind by "mothers," It is dominated. Because Japanese men are managed and steered by their "mothers", they are wet and maternal behaviors that are the exact opposite of men's inherent individualism, liberalism, and openness, such as collectivism, mutual regulation, and closure. To do it.

In Japanese society, the whole picture emerges as a single "mother", and men are completely swallowed by the huge maelstrom of maternity and are choking.

To rescue a Japanese man from such prey of the opposite sex, "release from maternity" is necessary.

Until now, "motherhood" in Japan has often been viewed as positive and desirable by men as a kind of person who warmly embraces them with a sense of unity. The ideal image that a Japanese man seeks for a young woman to marry is also maternal, such as `` welcome me warmly when I come back tired from work '' and `` care for myself with pleasure '' It was prone to things.

In addition, the existence of "mother" and "mother-in-law" who were the exercisers of "motherhood" was not regarded as a powerful person. In Japanese women's studies, most of the power is considered to be the man who is referred to as the "patriarch". Men mentioned that their `` patriarch '' men are united with their mothers with a strong sense of unity and always act according to their mother's intentions, in other words, they have only a meaning like `` mother's branch office / branch office '' Few books have been written.

For example, the name of the family's property is attributed to the man who is the "patriarch", giving rise to the view that Japan is a country dominated by men. However, as a matter of fact, a man who has turned into a “pickled motherhood” due to strong adhesion and a sense of unity with his mother is, in effect, a “owned property” of his mother, It is. He is more of a "mother-mother-in-law" than an independent man, and he works on his mother's money.

So, even if a man has the name of property, it means that the "mother" only entrusts his son = his own portion, his extension, to the appearance of management only, The actual management is done by the "mother". In that respect, property rights are essentially those of the son's mother. However, as a mother, as a woman, wants to be protected in the back of the family and hates to stand out to represent the family, her role is merely turned over to her son. It is. The mother simply gives the son the name of the property, and the mother (mother-in-law) holds the actual administrative authority firmly.

In this way, we aimed to break away from maternal control for Japanese men who have symptoms that should be called "maternal dependence", who depend on their mothers and try to treat women in general as mothers. A new prescription is needed. For Japanese men, maternity is by no means desirable and should be a target of escape and overcoming.However, too many men who do not know that and have a strong desire for maternity are too many. It is the current situation.

The method of coping with "maternal addiction", which the author claims, is as follows.

(1) At first, the attitude to be taken should be changed to a dry, "paternal" attitude that should be possessed by men and that is individualistic and respects freedom and individuality. In other words, regain the lack of paternity in your heart. In this regard, for example, Western men with abundant paternity who are the key players in a “patriarchal” society = a nomadic and livestock-centered society would be an appropriate model. To realize a patriarchal society like Europe and the United States would be extreme, but it was necessary to improve the position of paternity to the point where maternity and paternity have equal value, which was previously maternally biased. Will.

(Supplementary Note) In addition, the prior even had to "Reinstatement of paternal" is told (e.g. [Michiyoshi Hayashi 1996]) has, its time was told "paternal" viewpoint overlooking the entire, leadership, authority There is no reference to the dryness of paternity, such as individualism, liberalism, interpersonal separation, and creativity, mentioned above. In this regard, the paternity that has been described as the subject of rehabilitation has been a “maternal affirmation / complementary type” paternity that complements the lack of conventional maternity while maintaining the mother-child adhesion state. It is, therefore, considered different from the author's assertion, that the reinstatement of maternal denial / opposition-type paternity, which attempts to build a paternity that is the exact opposite of maternal extension, contrary to the extension of maternity.

(2) You should also try to escape or rebel from "mother" values. Until now, it is very difficult to attempt rebellion or independence against a mother who has depended on oneness, but unless I do so, I will be forever under motherhood become. In order to achieve this, we conduct training in `` breaking away from motherhood '' and `` restoring paternity '' aiming for smooth separation and independence from the other party so that the ego can be kept calm even without a sense of unity and sweetness with the other party. It is necessary to be willing to practice. For women in general as well, overcome self-reliance on

them deep in their hearts (like their mothers, want them to be taken care of warmly, etc.), and develop a self-reliant spirit of "care for themselves." You need to have.

(3) It is necessary to actively participate in child care as a father, break into mother-child ties, and separate them. Traditionally, Japanese men have rarely engaged in psychological exchanges with their children, saying that work is important. It creates a strong, unbreakable bond between mother and child by allowing men to separate themselves from their children and unconsciously move away from them. However, it has created a total personal control of the child by maternity. (I tentatively named the mother and child in this state the "Mother and Child Union." See the other sections of this document for a detailed description.)

The fact that men do not interact with their children is also due to their lack of experience with their father during their childhood. The fact that the fathers of the previous generation were psychologically separated from their children has allowed the reproduction of a "maternal-child union".

Thus, to prevent the reproduction of a "maternal-child union" in which the child has fully adhered to the mother and the maternal control of the child has been completed, the father must break between the mother and the child, It is important to take the initiative in self-directed psychological exchange with the child. Until now, the excuse for Japanese men to avoid child-rearing is that `` because of the busy work '' is due to the unconscious payment by the mother who keeps the child and the father close and should overcome it It is. You should leave the outside work to women, and you should be active in the family.

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(First appearance May 2003)

Japanese of "Mom Addiction"

Japanese people depend on mother and bag for strength. Many people cannot do anything without their mothers and feel that they cannot live. Everyone is mentally reliant on their mom and continues to be a "mother's child". It is well known that Japanese soldiers who died in the defeat during the Pacific War died shouting "Mom". It's not just getting my mother to take care of myself, but also giving me the power to live in society. The mother woman is the true spiritual pillar of the family and of society as a whole. This indicates that the mother woman is a true ruler of society.

On the other hand, it can be said that the problem is that men remain only mere children who are dependent on their mother and are less than their father.

(First appearance 2012 years 06 May)

Hidden Strategies of Criticism of "Maternal Society"- "Motherhood" as the ultimate ruler of Japanese society-

[Summary] The theory of "Japan = maternal society" indicates that the essence of this is that the highest authority in the society that ultimately rules Japanese society is maternity (the woman who is responsible for it). Catch. A criticism by Japanese women's studies that "maternal socialism unilaterally imposes the role of child care on women" is due to a lack of responsibility that hides women's substantial control of Japanese society. Is considered "out of focus." In addition, women do not get tired of the conventional "indirect control of society through their own children", but directly promote themselves at companies and government offices to become rulers, so to speak, "direct control of society". Can also be seen.

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In traditional Japanese women's studies, regarding the view that clinical psychologists advocate Japan as a "maternal society", "Japanese society unilaterally imposes the role of raising and raising children only on women (mothers). It is harmful and must be corrected. "

On the other hand, my view of Japan as "maternal society" is that "maternal influence and power in Japanese society are strong. In Japan, mothers are the rulers of society." See it as a manifestation of In short, the "maternal society" indicates that in Japan, the "mother" controls the foundations of society, and that everyone is a "pickled motherhood" under the strong influence of her mother. We think that it is expression.

Japanese mothers are giant, formidable, and irresistible, as if they were being treated as monsters, for example, "Education Mamagon".

A criticism from Japan's women's studies that `` clinical psychologists use the term maternity society to praise only women as 'mothers' and impose them on the role of raising and raising children '' It is the motherhood that controls the core of society (the woman who is the bearer of it). ”Let's remove the eyes of people from the current situation and make sure that women do not have to take responsibility for society. I can't seem to think that this is a skillful defocusing strategy or tactic that tries to keep the criticism and repulsion of the rulers (men and children) from gathering on women (on the controlling side). The point is that they are desperate to let people realize that women (maternity) are the actual rulers of society.

In addition, there has been a growing trend of saying that women should not impose the role of raising and raising children.However, originally, Japanese women have gained dominance in society because of their role in child care. It is thought that the fact that monopolizing has allowed one's own child to be trained exclusively as a "piece" that moves as he or she wants. Japanese women use their children as “self-realization tools” to compete for school entrance examinations and company promotion competitions by hitting the ass of their children and desperately listening to what their mother says. In the era when he became socially successful, he gained the praise of society as a "mother" and as a "final ruler" who further controlled children who seemed to be social rulers, You can make a glimpse of society.

In essence, being able to completely "private" your child by monopolizing child care is a major reason Japanese women have gained significant power in society so far. "Indirect domination (of Japanese society) through (own) children" was the standard pattern and method for Japanese women to control society. In short, as a jockey who controls the racehorse (my child), Japanese women have controlled and ruled society.

Japanese women agree that the role of raising and raising children must not be imposed on women is what they have built up, the social domination through children, a method of Japanese social domination that they have built. The fact that Japanese women are trying to abandon themselves is actually a negative thing for Japanese women, and it is a plus for men that they have more opportunities to regain their children from women's hands.

However, the most frightening thing for Japanese men is that Japanese women begin to become those who directly control society, instead of being bored with the traditional "indirect control of society through their children". is there. While maintaining the "social domination through my child" by privatizing my conventional child, myself was promoted at companies and government offices and became great, so that "direct and indirect" It is the ultimate goal of Japanese feminists (female rights extensionists) to complete the dominance of Japanese social control on both sides, and it is necessary for Japanese men to make every effort not to realize this. is there. Fortunately, Japanese feminists have yet to realize this goal and are trying to abandon their indirect (social) control over their children. This is a great opportunity for Japanese men to get their children back from women.

The stereotype that "child care is what women do" is a concept that promotes the monopoly of Japanese children by Japanese women and the indirect control of society through their children. Is a minus, but Japanese men, without realizing it, work as a "piece of self-fulfillment" of their mothers and work hard at work at the company.

Should Japanese men be a little more concerned about strengthening their influence on their children? Unless you tell your children your values and do their best to succeed, your child will remain a woman's property forever. Then, when women started to promote themselves and the company in earnest while holding children to themselves, men who remained dependent on motherhood deep in their hearts and collapsed without any side It will be. To prevent this from happening, the relationship between oneself and the mother should be reviewed to achieve "psychological graduation from the mother" and "establishment of the ability to control the child."

(First appearance October 2005)

Necessity of "Mother" and "Mother-in-law" Perspectives-Examination of Future Directions for Japanese Women's Studies

[Summary] Traditional Japanese women's studies have limited their position to weak women, such as daughters and brides. Therefore, it seems that even the same woman lacks the viewpoint of "mother" and "mother-in-law" with extremely powerful power. In the future,

I think that the viewpoint of "mother" and "mother-in-law" should be adopted more in order to grasp Japanese society more accurately.

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Existing feminism and women's studies in Japan are studies for women in the position of "daughters" and "brides" who are vulnerable to society, and from the perspective of "mothers" and "mothers-in-law" who are the rulers and powers of society. The point of view is definitely missing.

A survey of the literature of Japanese women's studies up to now shows that the words "bride", "wife" and "woman (often equivalent to an" unmarried woman "daughter)" "Mothers" rapidly decreased in number (mostly criticizing the connection between women and "maternity", with few descriptions from the "mother" standpoint) "Mother-in-law" does not appear at all. In short, there is almost no literature on women's studies written from the viewpoint of "mother" and "mother-in-law". In short, Japanese women's studies seem to repeat their claims only from the standpoint of "daughter" and "bride."

Existing Japanese women's studies have criticized the issue of "man domination in Japanese society = patriarchy". But are they really afraid of men?

For example, young Japanese women tend to avoid the eldest son when trying to select a man to marry, trying to marry their second son or less, or avoiding living with their husband's family and trying to separate. The heart of making them do this is simply to say, "I don't want to be with my mother-in-law," without "the mother-in-law."

In short, what is most scary for them is not the man who is the husband, but the mother-in-law (female!) Who is the husband's mother. Why, speaking she us whether fear "your mother-in-law's = mother-in-law", mother-in-law what is true of the administrator of the family, including the husband (administrator) is, everyone is do not go against the family to her . When married and living together, both husband and husband's wife are equally intervened by their mother or mother-in-law, mother-in-law, to raise and lower chopsticks and receive instructions. If you don't, you'll be driven to the point where there's nowhere to escape, such as being preached or receiving insidious harassment. Also, financially, "mother" and "mother-in-law" hold the wallet of the family tightly, so it is necessary to listen to them.

In this respect, "mother" and "mother-in-law" are the "final rulers of Japanese society" to be overcome equally, both for their sons, men, and for women who are "daughters" and "daughters". . In particular, mother-child cohesion is the source of the power of the mother and mother-in-law to manipulate their children (especially men = sons) with a strong sense of mother-child unity, and is the key to "social domination by maternity". It is considered to be.

Why hasn't Japanese women's studies ever taken up such "mother" and "mother-in-law"?

[1] Japan's women's studies have laid the main purpose of releasing women at a disadvantage, but the mother and mother-in-law as rulers of Japanese society Perhaps because it was troublesome, contrary to the purpose of "releasing women as vulnerable". This is because once we take the viewpoint of "mother" and "mother-in-law" who are powerful people, the view of "women = weak people" becomes virtually impossible.

[2] Japanese women's studies are thought to have developed with emphasis on solidarity and unity among women. In the past, taking the positions of "daughter," "bride," and "wife," it was easier for the whole woman to form a unity. However, when bringing the `` mother '' and `` mother-in-law '' positions there, (a) women in the `` mother '' position with children, women who do not yet have them, and (b) women in the `` mother-in-law '' position, It is thought that there will be a crack between women in the position of "bride" who must be reluctant to rule and that the sense of solidarity and unity between women will be greatly impaired. For this reason, it is considered that "mother" and "mother-in-law" were neglected in order to maintain the unity of women as a whole.

These [1] and [2] are based on the notion that “the lid is for smells” and “ignore inconvenient events in developing one's own theory”. Japanese women's studies have convincing content. It can be said that this will be a major impediment to the development of "science". In order for Japanese women's studies to continue to grow as a science, incorporating the viewpoints of "mother" and "mother-in-law"

(1) Turn the perspective of "women = weak people everywhere in the world" from the ground up, and correctly treat social phenomena related to women as "women = strong people in Japanese society".

(2) The sense of solidarity between the "mother" and "woman who is not yet a mother (daughter and wife)" and the "mother-in-law" and "daughter-in-law" in the deep sense of solidarity and unity among women□ By uncovering everything without fear of losing the sense of unity, and staring again, the possibility of a new, solid-hearted solidarity between women that is not superficial until now Find

Is it necessary to do something like that?

On the other hand, the reasons why Japanese women's studies neglect "mother" and "mother-in-law" may be for the following reasons.

[3] Women's studies in Japan are oriented toward improving women's roles and status in social organizations (in which companies have been active) (ie, businesses and government agencies), and the impact of families on the general public Because they underestimated their power. In short, even if we admit that the "mother" and "mother-in-law" hold power in the home, we believe that the influence is limited to the home and does not affect society, It is thought that he has ignored his mother and mother-in-law.

In contrast, families are the basic bases and motherships in society, from which members who go to work and go to school every day must eventually return to their homes, It can be considered that this is a return place. From this perspective, the most basic unit of society is the home, and the activities of social organizations such as corporations and government offices can only be established on the basis of the home. In short, the person who controls the family controls the society.

If this perspective is correct, “mother” and “mother-in-law” support, manage, control, and steer the consciousness of people working in businesses and government offices (many of which are men). You will have a face as "ruler, manager". In short, the family has a great influence on the general society, and ignoring the "mother" and "mother-in-law" as its ruler makes it difficult to correctly understand the structure of Japanese society. . In this regard, it is necessary to include “mother” and “mother-in-law” in the subject of women's studies.

The following guess is also possible that "mother" and "mother-in-law" have been ignored in Japanese women's studies.

[4] The content of claims in Japanese women's studies is considered to be an outlet for women's dissatisfaction. What they are dissatisfied with is their position as "daughter" and "bride" as vulnerable. When they become "mother" and "mother-in-law", their social status is high and stable, and it is thought that they are satisfied as such. Women object to their unpleasant "daughter" and "bride" positions, while "mother" and "mother-in-law" no longer need to be filed. It is considered to have been removed.

In order for women's studies in Japan to be a science that properly captures social phenomena, simply highlighting the points that are unsatisfactory for women as described above are obviously one-handed, and what is dissatisfied and what is satisfactory. Need to know both sides?

As mentioned above, Japanese women's studies in the future will treat themselves as “dominated”, “lower”, and “vulnerable”. Should be treated as "mother" and "mother-in-law", treated as "mother" and "strong man". By doing so, Japanese women should be able to realize their role as a fundamental administrator and ruler of society that they have not been able to realize correctly until now. It is thought that a new perspective of social change will come into view.

In that regard, in the future of Japanese women's studies, research on “mothers” or “mothers” should be more active.

Or, in the history such as the traditional Japanese history, although the mother-in-law is likely to be the true ruler of Japanese society, its existence has hardly been mentioned until now.

In the future, a new study of the mother-in-law is needed in the field of history.

(First appearance May 2003)

The Mechanism of Maternal Domination in Japanese Society-Examination of the "Diagonal Layered Structure" of the "Mother-Child Union"-

[Summary] In Japan, women strongly adhere to their sons and daughters to form a "maternal-child union" and dominate the family, the most basic foundation of society. The traditional phenomenon of "wife's domination by husband = patriarchy" in relation to Japanese family relations is actually a phenomenon of the next (lower) generation mother-child union (daughter-in-law) I think that it can be considered as dominant (child) dominance, and can be explained as a manifestation of "control of a woman by maternity (below maternity) = maternity system".

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1. Motherhood dominating Japan

In general, the "rule of Japan" usually comes to mind when it comes to politicians, bureaucrats, and executives of large corporations. However, in reality, there are certainly people who are in a position that can be called "rulers of rulers" who control and supervise their rulers, invisible and invisible.

The people who rule the foundation of Japanese society, that is, the final rulers of Japanese society, are actually those who are generally called "mothers" and "bags". Everyone in Japan is psychologically dependent on them and can't go against them. Japanese boys can't beat "bags" even though they are physically strong. Japan is a society dominated by the mother. Traditionally, Japanese clinical psychology researchers have referred to Japanese society as "maternal society", but this name indicates the size of "mother" in Japanese society.

Naturally, people called "mothers" and "bags" are, of course, women. However, in the past, women in Japanese society have been considered to be vulnerable and discriminated victims such as male-female, female, and discriminated against in the workplace for promotion and sexual harassment. there were.

In this case, it is considered that the person who hears and associates with "woman" is mainly a young person such as "daughter" or "wife". Weak, unreliable images tend to precede the word "woman". Those who have traditionally conducted women's studies and feminism targeted women's emancipation by women in positions such as daughters and brides.

However, even if the same woman is called "mother", it turns out to be a very powerful and strong image that wraps and swallows everyone with a deep affection and unity. A good example of this is the phrase "Kitama Mother." Or, when it is called `` mother-in-law, '' he gives his son and his wife a detailed check and raises their orders, even if they raise and lower their chopsticks, and makes her husband dependent on a form that she cannot live without herself in her life. The face as a powerful person will always be seen and hidden.

Women in the "mother" and "mother-in-law" positions control their children based on a strong sense of mother-to-child unity, and their husbands are also based on a "fiction to mother" that relies on herself as her mother. Has ruled over. At home, women called mothers and mother-in-law control the major functions of the family, such as child education, household management, and family member life management.

In other words, "mother" and "mother-in-law" are deeply rooted in society, and their weight is different from that of their father. In this respect, it can be said that "mother" and "mother-in-law" have the image of dominating the foundation of Japanese society. However, Japanese women's studies and feminism should ignore such aspects of Japanese women in discourses such as "Japanese women need to be free from maternity" because they are inconvenient for forming their own theory. Was common. In short, the leaders of Japanese women's studies and feminism seem to like to place themselves in the positions of weak daughters and brides.

Indeed, in Japanese marriage and marriage relations, as Japanese feminists use the term "patriarchy", husbands often oppose their wives, and at least at the beginning of marriage, they tend to stand in a husband-dominated relationship. Seem. The issue of domestic violence from husbands to wives is also part of this. This may seem at first glance as "female domination by men", but in reality, in the generational chain of a direct family, the mother-in-law of her husband, her mother-in-law, takes her son as a "mother-child union". Should be taken in advance into the "puppet", and taken together with the "puppet" as only one part of the phenomenon that governs the "bride" and his children, Is thinking.

In other words, at first glance, a husband who seems to dominate his wife is, in fact, under the control of "motherhood" as his mother = "big son" of "mother-in-law", and is working with the meaning of "mother-in-law" The only aspect is strong. In this respect, he has an aspect as a victim of mother domination = "maternal domination".

The actual situation of "husband superiority over wife" is just a miniature children's version of son-in-law (mother-in-law of son-in-law) of "superiority of mother-in-law over wife" = in other words, "the superiority of 'mother's son' over wife-in-law." The reason why the husband appears to be a high-handed attitude toward his wife is that the backing of the mother-in-law is strong because of the mental backup by the mother-in-law and the back shield of the mother-in-law is gone, It is certain that it will fall like a wet fallen leaf as the motherhood of the mother.

In short, "maternal control of women (below maternity)" is the hidden reality of "patriarchy", which has been criticized by Japanese feminists, and in that respect it is actually "patriarchal" in Japan. The phenomenon called "long system" should be considered as a problem between women. In this case, a "under maternal" woman refers to a woman who has not yet had a child and thus does not have a mother's position (unmarried daughter, married wife).

2. On the concept of "oblique layered structure" of "Mother-Child Union"

In Japanese society, mothers and children are connected with a very strong sense of unity. This has traditionally been described by the term "maternal and child adhesion / adhesion". Here, we will use the term "mother and child union" as a collective term to describe the cohesive relationship between a mother and a child who cannot allow anyone else, including their father, to break in. In this case, two types of children can be considered , sons and daughters, depending on their gender, but it is considered that the "maternal-child union" is established without any distinction. Needless to say, in the mother-child union, the mother has a relationship in which the son and daughter are controlled as parents.

In the genealogy of the direct family in Japan, the "mother-child union" can be seen as a plurality of layers. The "diagonal multi-layered structure" of the "mother-child union" of different generations, or more simply the "(Katakana) mi-shaped structure", can be seen there. The creation of a new lower (next generation) layer of “maternal-child unions” arises from the marriage and delivery of new women to the family. In this case, the upper generation, the mother-child association of the previous generation, is considered to control the lower generation, the next generation of the mother-child association, throughout their lives. Members of the upper-generation Maternal and Child Union have more abundant `` rules and precedents, '' which are the norms of family behavior, than members of the lower-generation Maternal and Child Union, Members of the new generation's mother-child union, who are "newcomers" or "newcomers" of the family, will not be against them. This "diagonal multilayer structure of the mother-child union" was briefly illustrated.

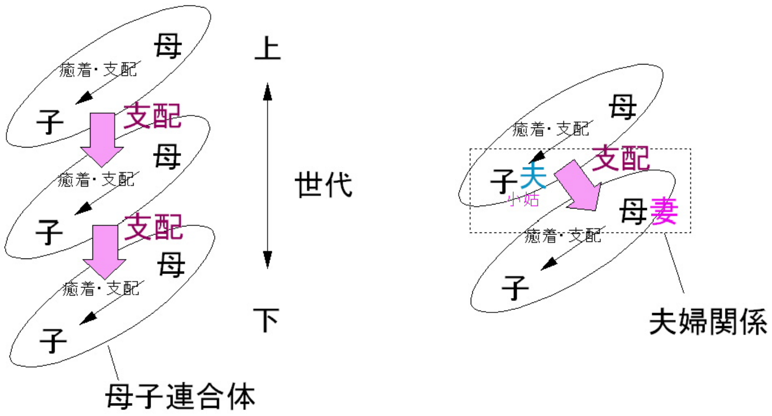


図　日本家族における母子連合体の斜め重層構造

It should be noted here that, in a family tree, when only the marital relationship is extracted and viewed, the husband-mother-in-law son belongs to the mother-child union of the upper generation, and the wife-mother-in-law (or mother-in-law A woman of the same generation as herself, who is likely to be his wife, belongs to (or will be) a mother-child union of the next (lower) generation. The phenomenon in which a husband appears to be suppressing and controlling his wife between the couple is actually a member of the mother-child union (mother-in-law) of the upper generation suppressing the member (bride) of the mother-child association of the next generation.□ It is considered that the rule is true.

In short, the fact that the mother-in-law suppresses the bride by incorporating her son into his own camp is considered to be a more accurate picture of husband-suppression of his wife. In this case, it is difficult for the husband to regard himself as an independent and independent man (as traditional Japanese women's studies called the "patriarch"). As a subordinate to the mother-in-law. A husband who appears to be the owner of the bride's right is also his own "selfish / minions / children" / "attachments / extensions" from the point of view of his mother-in-law, and is merely an object of control and control. .

Since the mother of the mother-child union is the mother, the mother is actually the strongest woman in the multi-layered structure of the mother-child association. This proves that Japanese society is "matriarchal" even though it appears "patriarchal".

Japanese men can only take the role of a child controlled by a mother in a mother-child union (can not be a mother), and thus have a permanent weak position in the home-society. Note that the word "father" does not exist anywhere, which is consistent with the lack of a place for a father in a Japanese family. It can only exist as a "child").

Explaining the circumstances in this area is the existence of a woman called "kogo." In other words, a woman who has endured her husband's (family) as a bride, on the other hand, has a contradictory attitude toward her brother's bride as a "mother-in-law" as a coercive and commanding ruler. It is the fact that it is causing an attitude. In short, female, 2 it is possible to simultaneously belong to different generations of mother and child coalition. The "mother-in-law" stands out from the position of the mother-child union of the upper generation, and the "daughter" simply listens to her husband's (family), the position of the mother-child union of the next lower generation. Is considered to be representative of each.

In short, the mother-in-law, the mother-in-law (son of mother-in-law), and the mother-in-law, who are members of the mother-child union of the older generation, work together to form a newcomer who is foreign to their families. Of the mother-child union body) is sadistically dominant, and has the same roots as "new person (senior) sneezing" and "new student (lower class) bullying" by existing members (seniors) in companies and schools. . One of the psychological characteristics of these bullies can be reduced by the word "pity".

In this case, the term “motherhood” means that the other person is unconditionally deemed lower (should be) than the person, and the details of the other person's inadequate points are searched in detail, and the other person's superior points are denied. It is a psychology that reprimands and attacks the opponent, pulls the opponent's foot, drives the opponent into a psychological predicament, and unconditionally obeys and obeys himself.

It's not just that there is a "male-woman" mindset when a young Japanese man feels at ease with a high-pressure and dignified attitude toward women of his age. In the future family relationship, because it is decided that they belong to the mother-child union of the previous generation than women of the same age who are candidates for marriage in the future family relationship, from the "diagonal multilayer structure" of the mother-child union Dominating a woman of the same age who, when seen, would become a "bride" and build a mother-child union of the next generation, together with his mother, as a member of the parent-mother union Because they are in an advantageous position.

At first glance, domestic violence (DV), which is husband-based violence against his wife, can easily be seen as a male-dominated woman controlled by her husband's domination and bullying. However, in fact, in the case of a Japanese family, it is not only the husband who controls or bullyes the wife-wife, but the mother-in-law of her husband and her sister. Is also sadistically dominating her husband's wife = bride in a sadistic manner.

In this respect, domestic violence (DV) by husbands is, in fact, part of the control and bullying of members of the lower-generation mother-child union (daughters and their children) by the members of the upper-generation mother-child association (mother, husband, and small mother-in-law). It can only be said that. The point is that domestic violence by husbands to their wives in Japan is or is a kind of root that is the same as the so-called "nepalism" of a mother-in-law who is married. It can be said that members (mothers, husbands, and small mothers) who have already learned the style of the house (mothers, husbands and small mothers) are a kind of bullying by newcomers and juniors (= brides) who have not yet learned the style of the house.

In this case, the man can be high-pressured at all, not because of his own power, but with his mother's backing shield, psychologically forming a (upper generation) mother-child union together. That is why the tendency of Japanese men to depend on their mother (mother complex) can be seen through.

Husbands' high-handed, commanding, and violent attitudes toward their wives also form their wives and their children because their husbands belong to the next generation of mother-child associations. This is because it can control the mother-child union of the next lower generation.

In this case, apparently, husbands can always have an advantage over their wives (wifes), but this does not mean that it is proof that men are superior to women in Japanese society. If you do, it is a mistake. In other words, husbands are not men, so they are not men, but they are "mother-in-laws". They are superior to wives because they belong to a higher mother-child union one generation earlier than wives.

In short, the control of the wife (bride) by the husband (son of the mother-in-law) is similar in nature to the control of the bride by the small mother-in-law. Since both the husband and the mother-in-law are members of the mother-child union that is one generation above the bride, they are seniors to the bride, so they can control the bride in common (the bride is a junior). In this case, needless to say, the husband (and the mother-in-law) is the dominant woman within the mother-child union formed with her mother.

In short, her husband is under the control of her mother-in-law, in a state of cohesion, and in that respect, what really prevails in Japanese society is the woman who is "mother-mother-in-law", and as a son, Not a placed man (husband). In this regard, Japan is a society dominated by women and motherhood, not a male society.

In Japanese households, husbands have been exaggerated and their wives have taken a submissive attitude repeatedly, which has given the impression that Japanese households are male-dominated. Considering that his brilliant husband is nothing more than a “mother's accessory, branch office” under the close control of his mother-in-law, the Japanese family is actually It can be said that motherhood = female dominance for generations.

The wife, who appears to be quietly subordinate to her husband, is in fact strongly attached to her child and controls her child in a strong sense of unity that no one can break into. Even if the child (son) of the wife grows up, she keeps a strong sense of unity with her mother (wife for her husband) and marries while being controlled by her mother. The wife, through her son, controls the new married woman and her children.

In short, in a mother-child union, the mother is the one who unites the entire personality of the child (son, daughter) with a sense of tightness. Japanese direct families have been formed by stacking their mother-child associations in such a way that upper-generation associations dominate lower-generation associations. The direct family in Japan can be said to have been formed by the chaining and layering of "control of the child by the mother."

This concept of weight stratification is consistent with the traditional view of family sociology that "marital relationships are weak in Japanese families and maternal and child relationships are strong." In Japanese families, the mother-child relationship corresponding to each generation's mother-child association is very strong and forms the basis of the family relationship.A marriage relationship plays the role of glue that simply attaches mother-child associations of different generations to each other. Because it only plays, the shadows look faint.

A diagram showing the above-mentioned maternal-child association weight stratification in the form of a family tree was created.

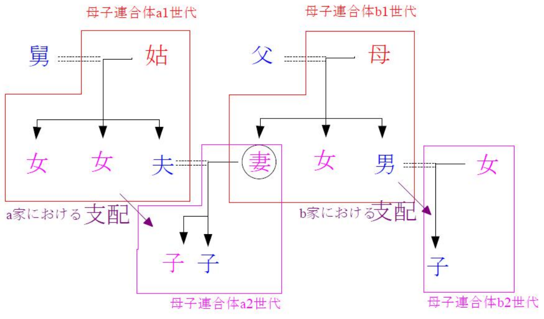


図　母子連合体重層構造の家系図による説明

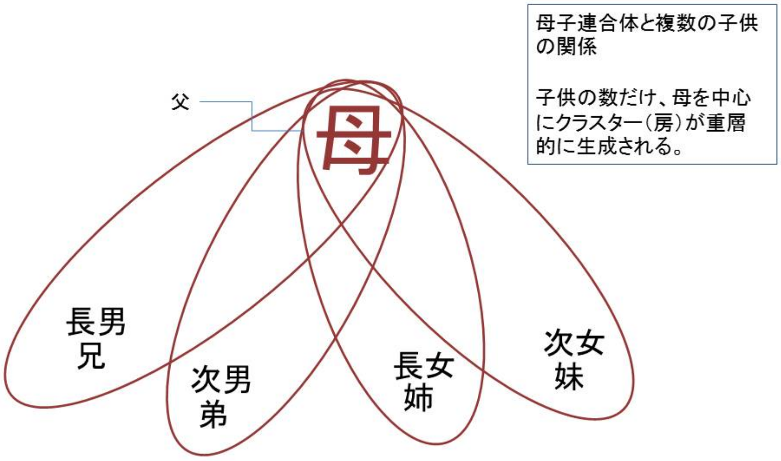
左図は、a家の第２世代の妻（○印）（＝同時にb家の第１世代に属する）を中心に眺めた図である。

母子関係にある＝母子連合体を形成している者同士が実線と矢印で結ばれている。

a家の第１世代母子連合体がa1、第２世代がa2であり、第１世代母子連合体a1が第２世代a2を支配している。

b家の第１世代母子連合体がb1、第２世代がb2であり、第１世代母子連合体b1が第２世代b2を支配している。

The relationship between mother and multiple children can be viewed as a multi-layered cluster of mother-child associations. See the following figure.



母子連合体と複数の子供の関係

子供の数だけ、母を中心にクラスター（房）が重層的に生成される。

図　母子連合体クラスター

As mentioned above, in Japan, women form a "mother-child union" and dominate the family, the most basic foundation of society. The traditional phenomenon of "wife's domination by husband = patriarchy" related to the Japanese family relationship is actually regarded as the next (lower) generation of mother-child union dominated by the upper-generation maternal-child union. By taking into account the relationship between mother and son / daughter by mother in the body, "the chronologically higher (previous) generation of women (maternity = mother-in-law) and their children (son = husband, daughter = It can be explained as an expression of "control of lower-level (later) women (daughter or candidate) = motherhood system" by a small mother-in-law.

The above is a description of the Japanese family, but the concept of the "mother-child union" is based on the family relationships in other East Asian societies (China, Korea ...)

where the degree of mother-child adhesion in childcare is strong. Is also considered applicable.

(First appearance April 2002)

"Maternal Management"-Understanding of Japanese Companies and Government Agencies by Maternity-

[Summary] Japanese companies and government agencies consider their nature to be maternal. At that time, the member's mother created a psychology that immersed her children (mainly sons and men) into the organization and completely belonged to it, and was a driving force and energy source that made the organization `` maternal ''. I think it has become. It is the mothers of the members who establish and maintain the Japanese companies and government agencies as a maternal organization, and the characteristic of the management that has been conventionally called "Japanese management" is "maternal management". It can be said that it can be called.

◇

1. Relationship between maternal organization and members

Organizations such as Japanese companies and government agencies value members' warm personal feelings of unity and inclusiveness, and take a closed attitude by strictly distinguishing the organization's `` Uchi '' and `` Soto '' from each other. He has a strong maternal character that treats members like mothers, such as fostering a dependency ("If you come close to the tree"). Such an organization can be called, for example, a “maternal organization”.

Belonging to the maternal organization is perceived by its members with a warm sense of unity as if it were held in the actual "mother's womb."

Japanese companies and governmental organizations themselves manifest themselves before their members as one large "mother". For a Japanese, finding a job at a company or government office is the same feeling as going into the “mother's womb” and embracing it.

Members of Japanese companies and governmental organizations have a completely integrated organization and personality, and cannot think of themselves and the company in a dry manner. Since Japanese companies are maternal organizations, their members must be detained and dedicated. Members are completely surrounded by their own maternal organization, the company or government, and have no escape.

Japanese men use up all their energy in companies and government offices. The company is 100 % for my life . In that respect, a maternal organization can wrap, swallow, and suck all of its members.

A man who has exhausted all his energy at the company returns to his home and leans against his mother and wife to "take care of himself." In the case of mothers, their attitudes can be tolerated because they are their own children, but in the case of wives, since they are red strangers, they feel dissatisfied with the attitudes of men (husbands) and feel dissatisfied.

Men working in an organization are tired and can't afford to care. I originally thought, "Take care of myself."

It is important for members of an organization to have a warm and unified feeling in the organization, even if they are bound by their entire personality and show a sense of satisfaction, rather than a sense of satisfaction. There is an underlying desire. It is together with the desire for a mother and the root. The warm sense of unity of the maternal organization keeps members from getting out of work.

For members, their life goals are aligned with the organizational goals of the company. Rather, they immerse themselves in the company's goals. Align yourself with your organizational goals. Unconsciously killing the face that doesn't fit. This is a kind of masochism.

Maternal organizations, such as Japanese companies and government agencies, swallow, take control of, and absorb the entire energy of members. Have members spend all energy and time on themselves.

In Japan, spending all of their time in their organization is the ideal male image. A psychological mechanism has been created that allows the organization to work overtime until late. The ideology of maternal organizations is the "labour supreme principle", which places the highest priority on labor for the organization to which the organization belongs, and the "organization organization first principle", which gives priority to the organization to which you belong, whatever you put it. is there.

Members consume and burn themselves all within the organization. The rest is in the form of a shell.

On the other hand, members have the advantage of being able to fulfill the same demands for a sense of unity with their surroundings as to their mothers by belonging to a company or government agency organization. Companies and government agencies give members the same pleasure as the mother's warmth. Members must keep in mind that they may be willing to join companies and governmental organizations in order to satisfy the warm sense of unity they seek deep within their hearts.

2. Maternal organization and "housewife"

Members who work 100 % for the organization cannot afford or take care of themselves. For this reason, it is essential that there be a person who supports members outside the organization and a member who manages and cares for members. That is the people who have traditionally been called housewives. Although they are outside of the maternal organization, they are actually children and co-workers of the maternal organization.

If a housewife goes to work outside the house (takes part-time job) without protecting the house, the role of the organization members as a psychological backbone is neglected. If the support of the organization members is insufficient and the members feel anxious and cannot work enough, they will be regarded by the working people of the organization and will be blamed. Without a dedicated housewife, a maternal organization would not be able to maintain and support its members.

Full-time housewives must be " 100 % full-time" to support the members of the organization psychologically . The reason why women in general are prevented from entering the workplace in Japan is that the workplace organization in Japan is maternal, and it requires members to be 100 % integrated and dedicated to the organization . This phenomenon can be viewed as a conflict between career-oriented "women" and "maternal" organizations.

In Japan, women are not required to have an educational background, and there is no promotion discrimination in a company because women are not considered poor. It is deliberately unattractive to take the path other than as a `` housewife, '' just as a young woman embraces a `` housewife, '' a role that plays a very important role in maintaining maternal organization. This is evidence that social guidance is performed in a way that shows.

At present, there is not much relation between the contents of a full-time housewife and the educational background, so it is not meaningful to take a high educational background. For maternal organizations, it is also difficult for a large number of women to remain in the company, resulting in a shortage of supply of “full-time housewives” as members of the organization to support outside the organization. The members do not do their best for the organization), so they are deliberately bad at treatment.

Incidentally, a full-time housewife, as an " administrator " who manages and controls the personality of all members of the organization, has more effective power than a man in a managed position. This is especially true if the housewife is a member's mother.

If the maternal organization is a female member, it is difficult to find a heterosexual male as a support or caretaker outside the organization. For men, working in an organization is considered by default. It is assumed that women of the same sex will be the facilitators outside the organization. For this reason, women who continue to work in the organization or want to advance in the organization cannot marry and are likely to end up being single.

On the other hand, when married, men are required to support outside the organization and have to stop working inside the organization. This is a fundamental issue facing women working in maternal organizations since the palace of the Edo period.

Of course, the role of support / caretaker (full-time housewife) outside the organization has important and delicious tastes, such as closing down on household management and controlling and educating the child's personality. In particular, when you become a "mother," you can operate your child (especially your son) completely as a "child" and you can re-enter it as you like into the company or government office, so the umami will rise dramatically .

3. Maternal organization and "mother" of members

In the past, a full-time housewife has been attracting interest because only his wife's position has been highlighted. But, in fact, my mother's position is more important. In other words, it is the "mother" who sends his son and daughter to the organization.

As a member of the maternal organization, the mother of the member plays a very important role in directing the self-energy within the organization to complete combustion. The mother creates a psychology that immerses her children (mainly sons and men) in the organization and burns all belonging to all energy. It is also the driving force and energy source that makes an organization "maternal." It is the mother of the member that establishes and maintains the maternal organization.

It is a paradoxical phenomenon that the leading role of the maternal organization is male and not the woman who is the mother of motherhood. Men are taking maternal behavior. They are immersed and belong to their mother organization, seeking a sense of unity and sweetness. It is the mothers of the men who take such maternal behavior. They are the true creators of the maternal organization.

The reason why mothers strongly integrate their sons into the organization is that they use them as pieces and tools for their own realization. The mother pushes her son into the organization, competing for a career within the organization. What makes a son great in the organization is self-realization for himself. Wife inherits the same idea as mother.

Mothers also have the aspect that they are more "(son's) company people" than sons. They feel as if they are myself, above and below the performance and social status of the company in which their son works (how high and high). The mother herself behaves as if she is psychologically integrated with her son's organization.

The mother causes the son to be personally integrated into the organization and urges the son to consider himself / herself as the organization. Then, as a "company person," the son gives out all the energy in his or her organization to contribute to the improvement and upgrading of the organization's performance, and promotes competition with other members to upgrade the son's organization. = Mother's own promotion, Son's promotion = Mother's own promotion. The rise and fall of the social form of the organization is linked to the rise and fall of the social form of the organization member's mother. The promotion competition between members of the organization actually hides the aspect of competition between their mothers behind it.

(Note) In this case, the mother's actions to promote the son who entered the government office or company to the promotion described above were to scold the child in order to get his or her child to enter a good school, which is taken by the "educated mom". Common to encouragement.

The personalization and control of sons (= members of the organization) by such mothers form a "mother-child union" in which the mother and son adhere to each other and are tightly bound (the concept of "mother-child union"). This is only possible because the son, to a greater or lesser degree, naturally and spontaneously acts with his mother's will.

It is the maternal organization and Japanese companies and government agencies that have created a desirable organizational image for mothers to use their children, especially their sons. His activity in the organization directly leads to the mother's self-satisfaction. In other words, maternal organization is a major self-realization place for the mothers of the members of the organization. On the other hand, for the organization, the mother of the member is an indispensable source of energy for the organization's activities that encourages the member (my son) to work hard for the organization.

The nature of Japanese companies and government agencies is maternal because mothers reflect their mother's intentions and values, such as respecting mutual unity and interdependence because members act with their mother's will. It can be said that he came to have his favorite personality. In that regard, the true leading role of Japanese companies and government agencies is not male members acting as superficially leading roles, but rather working as a piece of their own self-realization and working towards higher positions. It can be said that they are mothers. The true ruler of the maternal organization is the mother of a member (president, manager to regular employee).

Japanese companies and government offices have their "mothers", "red warriors" and "red soldiers, soldiers" (many men) who are dyed red by their mothers. It may be easier to understand if you can imagine what you are doing. It may be true that men are active, but they are completely dyed by their mothers in a red maternal color, and their actions are maternal, feminine, strong, collectivist, harmonious , Emphasis on coordination, seniority, and risk aversion. In this case, rather than the man himself being active, we can think that the mother of a large book who dyed the man into a maternal color and the woman are actually active. It seems inappropriate to call such a company or government office, which is a place where only the upper (manually dominated by maternity) men are active, as a male society.

The mother also asks her son, who does 100 % energy for the organization, to be the next-generation caretaker, housewife to support him, as his wife. In that regard, it can be said that the “ideal housewife” and “good wife wise mother” ideology that disturbs career-oriented young women is actually based on the requirements of male “mother” and “mother-in-law”. In short, feminist and female scholars have criticized women as being full-time housewives. The “full-time housewife” ideology is actually the same gender as career-oriented women. There is an aspect that has been played by.

Some women who work at the company criticize men, saying, "Men devote themselves to their jobs and monopolize company executives or great positions. They can't be great." As a matter of fact, it is their mothers and housewife-in-places who substitute for their mothers who are working hard at the company, hardly helping with housework, and creating men desperate to be promoted at the company. Are their wives. Their mothers are hoping to do more and get bigger, which is the driving force behind their desperate work. Women who work in the company and complain that they cannot be promoted because of men, their true enemies are actually women of the same sex as their mothers = (male) mothers or (male He does not realize that he is a housewife-oriented wife instead of a mother.

The only way women can get promoted in a company is to stop their mothers and wives from relying on men as pieces of their self-fulfillment. In other words, the mothers and wives of men have no choice but to decide to do their own self-realization, not through men. If they stop urging men to advance, they will desperately stop working without leaving their homes and realize that there is much more to life than just work. This will reduce the pressure on work, which has traditionally been for men, lessen the urge to get promoted, and give way to women. As a result, women are more active and more room for promotion is opening up.

In essence, stopping the mothers (wifes) of their men from promoting their sons (husbands) for their own purpose is the way that women (like men) are promoted in Japanese companies and government agencies. It can be said that the fastest way to become. This is an important issue that almost no one has ever mentioned.

In addition, I do not earn my salary by myself, rely on the financial income of my son (husband) and treat it as an ATM (automatic cash dispenser, which allows women to withdraw cash on their own unilaterally) As if earning, you work by tapping your buttocks, urge your promotion, and say that you give your son (husband) a minimum amount of pocket money, good to have a tight grip on your home wallet. On the other hand, I have to freely enjoy high shopping with the elastic operation of the household I hold, and also want to live with "three meals and naps", my son (husband) has a poor income, and I have to work as well When it disappears, there are still many true housewife-oriented women who are willing to work while cursing, saying, "I'm a worthless son (husband)." Yes), they want men God margin rather than with each other to a significant contribution to be immersed in the work of the salary earned and promotion mercenary. Eliminating these women is also crucial for Japanese companies and government organizations to reduce the pressure on work that was previously done by men and to enable women to be promoted (as men). .

By the way, in Japan, husbands who have traditionally supported gender role division of labor and declared to their wives, "I want them to be full-time housewives. I do not want them to work." It can be said that the fact is that it is reflected on his wife.

4. The hidden trap of maternal organizations

Maternal organization has another hidden dimension from the mother's point of view. That is, in order to separate the son from the bride and prevent the son from being robbed, the son is immersed in an organization (company, government office) without returning to the home where the bride is waiting. It maintains a mother-child association (mutual cohesion) between the mother and her son and reproduces the mother-child association in the bride's generation.

Her husband says, "I work hard for my family (wife and child)." They spend their entire time on work, trying to earn money and help the family financially. However, contrary to her husband's wishes, this has led to a lack of communication with the family (wife and child) and has led to exclusion from the wife and child in the home.

As a matter of fact, her husband's attention and interest are completely entangled in the organization in which she works. This is because her husband has been unknowingly taken by her mother to focus her attention and attention on her company and government agency. Lack of communication with her husband's family (wife and child) and isolation in the home were implicitly designed by her husband's mother (leaving her son a dream of self-realization and trying to separate her son and wife). It is.

Such an embarrassment that puts one's home (wife and child) in the second place (with the company to which one belongs) is an excuse that "I am working hard for my family at the expense of myself." Become. And, in order to justify the discourse of working for the family, try to maximize the power exerted on one's own home, which may force oneself to be regarded as patriarchal. And the driving force.

In fact, simply looking at the husband - wife line can only be seen as a lack of communication between the husband and wife and a lack of communication ability by the husband, but in fact, it can be seen by focusing on the mother - son (= husband) line. . You can see why my son = husband works so hard in the company and why he does not communicate with his wife.

In a close mother-to-child sense of unity, the mother happily urges his son (owner's child) to work and advance in the organization as a means of mother's own self-realization. The son working in the organization is a tool for the mother's self-realization. At the same time, the mother tried to make the son exhale all the power in the organization, leave no energy reserve to communicate between the wife and the wife, and separate the couple (son and wife). I do. The son fits in unaware of these mother's strategies.

5. maternal tissue and the white paper recruitment and lifetime employment

The maternal organization is externally closed because it maintains strong internal (homogeneous) unity and homogeneity, and strictly distinguishes between the inside and the outside of the group. Close.

For example, in the central government offices and large corporations in Japan, opportunities for recruitment are mostly for collective recruitment of new graduates, and for young people who are still blank and have not yet been dyed by any social group (such as customs or organizational culture). Only open the door. This practice can be described by the term "blank slate." There, the road for full-fledged recruitment is closed. Within the own group ("Uchi"), which keeps pure blood, it tightly binds against other groups, and wraps a connection thread inside.

Maternal organizations in Japan are strongly closed and pure-bred, and basically change their social groups on their way to the outside, only to open the door to recruitment to new graduates at the same time. I do not allow that. Students have virtually no chance of entering a socially influential organization, such as a central government office or a large corporation, once in a lifetime, so that they can successfully enter the desired organization there. It will be exciting to get such a connection.

Also, once in a group, "lifetime employment" is required to stay there (do not flirt) until it is used up at retirement or restructuring.

Why do we need blank employment or lifetime employment? It is essential to ensure the homogeneity of members within the organization and to enable a strong sense of unity among members.

Once a member has joined an organization, the person will be personally stained with the unique color of that organization. In this case, the "color" represents a norm, a convention, a custom, or a psychological climate unique to the organization.

Members can only dye the "color" that is unique to the organization only in the case of "blank paper". Members with the same "color" are of the same quality and are connected with a strong sense of unity. One of the characteristics of maternal organizations is that they strongly seek homogeneity and unity within such organizations. From this point of view, it is clear that the use of “blank paper” as a prerequisite for dyeing organization members with the same color is essential for maternal organizations that seek to ensure the homogeneity and unity of organization members. .

If a member is already "other colored", the existing color will not interfere with the original color of the organization, so the unity and harmony between other members in terms of "color" Will be disturbed. In maternal tissues, "other colors" would be essentially avoided in that regard.

Once a blank youth enters an organization, it becomes "colored", which is stained with the color of the organization. When that happens, it will already be "other colored" for other organizations and will be an evasion. For this reason, those who once enter an organization and have a color unique to that organization cannot transfer to another organization and must spend the lifetime of the first organization.

In a maternal organization, the "other colored" revelers who are different from themselves are unsafe molecules because they are foreign molecules, behave differently from themselves, and do not know what they are thinking. When we are together, we are worried that we may be disturbed by the rules and discipline of our group, and we do not feel safe. Maternity concerns that the inclusion of “other colored” Yoso people will adversely affect the retention of a sense of unity among the members of the organization, trying to solidify the body only with a known and safe relative, This is a factor that creates a closed climate.

In addition, this repellent with "other colors" is to prevent the revelers from entering in order to maintain a sense of unity within the family group, and to work to maintain the united fusion of each other that motherhood prefers There is something that can lead.

When a member dyes the color of an organization, the other organization is considered "already colored (not blank)", and has a different "color" from their own = organizational homogeneity He is dismissed as a person who disturbs harmony and cannot move or enter. Therefore, for better or worse, you will be "killed" by the tissue you first enter, and you will spend your whole life there. This is the true cause of the "lifetime employment" phenomenon in maternal organizations.

"Lifetime employment" of members is inextricably linked to "employment of blank paper" of members. Both of these are customs that determine the entry and exit of members in a maternal organization (“blank hire” relates to “entry” into the organization, and “lifetime employment” relates to “exit” from the organization) and are inseparable from each other. It is. In that regard, both “blank recruitment” and “lifetime employment” are both important features that are fundamental to maintaining the maternity of an organization.

This commitment to “intra-organization = dyeing to the same color” is a major factor that prevents mid-career recruitment in maternal organizations such as the Japanese central government and large companies.

Also, once a person enters a certain organization and becomes stained with the color of that organization, the phenomenon that the transfer to another organization is not effective is a phenomenon that, for a young man who failed in the first choice of `` which organization to enter '', it is necessary to redo life as it is Does not work. Anyone who fails in the first choice of organization can only regret it for the rest of their lives and "kill them" in that organization. There is a way to get out of the organization and raise itself as a “venture entrepreneur”, but unfortunately, in a society with a maternal (female-dominant) culture like Japan, “venture” is an adventure At present, they are hated for being too dangerous and too dangerous, and they do not have sufficient social support.

Such “irreparability in tissue selection” is one of the major problems facing maternal organizations.

Such characteristics as “lifetime employment” and “avoidance of mid-career recruitment” are essential and invariant in a closed maternal organization that values the sense of unity among members. (Evaluation of fluidity in and out of the tissue, openness of the organization) only temporarily disappears when the dominance prevails, and its essence has not changed, so it is thought that it will resurrect like a phoenix with the change of the current .

6. "Maternal Management"-Importance of "Mother-centered" Perspective in Organizational Analysis-

The organization of Japanese companies and governments is maternal, because members of the organization are strongly colored by their mothers, which is evidence that the power of their mothers is acting strongly. Most of the members of the organization work according to their mother's intentions. Japanese companies and government organizations can be mistaken at first glance as male-centered, mainly because men are active, but in fact, their mother's strong breath took place, depending on their mother's intentions In effect, it is a maternity-centric (or, in a sense, female-centric) organization.

In short, because men are under the control of their own mothers, the organization is maternal, no matter how many key positions the men hold.

In a dry paternal society, as in the United States and Europe, it is effective to analyze the society with the father = male at the center of the society. However, as Japanese scholars have done so far, if we try to apply the theory of a "patriarchy" society born in the United States and Europe as it is to a wet maternal society like Japan, the society will analyze well. Can not.

In a wet maternal society like Japan, women should be analyzed at the center of the society, with the mother's impact on society at all times in mind. In other words, there is a need for a “mother-centered viewpoint” that considers the mother at the center of the society to be analyzed. The same is true in the analysis of maternal organizations, and the emphasis on the organization's influence on the organization, which is outside the organization and apparently unrelated to the organization, will be more emphasized in the future. We should.

Traditionally, “Japanese management” is based on “maternal management” under the influence of maternity, where the mother of the organization member took a breath, and its characteristics (collectivism, seniority , Lifetime employment, convoys, regulations and rigging ...) are generally based on feminine and maternal values. On the other hand, "Western management" based on the free competition of independent individuals can be called "paternal management". In the future, it can be said that in the analysis of Japanese-style management, the emphasis on the feminine and maternal characteristics will enable a better understanding of the management organization.

Wet organizations that value the sense of unity, interpersonal relationships and coordination among members, such as Japanese government offices and companies, are inherently indifferent to individualists who prefer to be separated from each other, and whose nature is dry for men. . The realization of such a Japanese management organization requires a woman with wetness and a strong maternity, and in that respect, the true creator and creator of the Japanese management organization are the mothers of the members. It can be said that there is.

7. Company Mazacon

Japanese men have a strong psychological return to and adhere to their company (or government office). There is a strong integration with the company and a weakness in the company, and it can be said that the company has a strong tie to the company. In other words, there is a feeling that the ego cannot be established without the company to which the company belongs.

For example, in Japanese men, when they make an appointment for a date with her after a regular time, if they are ordered to do additional work by the company, it is still common to cancel the date and do the job of the company. In this case, the man gives the company a psychological priority over her, and it can be said that the company is the target of the ultimate psychological return.

Japanese men give priority to working at a company, do not leave home, and do not participate in childcare, because he is completely deprived of the mind and soul by the company and is ruled.

In this case, it can be said that the company to be integrated and spoiled plays the same role for the man in question as his mother. Unity with the subject and sweetness lead to maternity rather than paternity, and the company plays the role of mother in Mazakon men. Such a fundamental psychological dependence on a Japanese male company that attempts to belong to the company as a mother on behalf of the company can be called the phrase "company mazakon."

8. Company mothership theory

Japanese men are devoted solely to working for the company and earning salaries and do not leave home and are not respectful. For him, the company, not the home, is the "mother ship".

From the perspective of a housewife's wife, a company is considered to be a person who goes to work, works, and returns to his or her home from his own home. This is a view that the husband takes off from the "mother ship" of the home as an airplane, returns, dances, and rests, and this idea can be called the "family mother ship theory".

However, looking at the Japanese men's adhesion to the company, it makes more sense to think that the above-mentioned "family mothership theory" does not apply to him. In this case, it should be considered that what Japanese men actually take is "company mothership theory" (or workplace mothership theory).

The "company mothership theory" states that the company is the object of its own return and healing, and that the home is only a temporary return place and drop-in place. In essence, you are a first-class key member directly connected to the company's mother ship, while your family is dependent on it, with a troublesome second-class, inferior member It is a way of thinking. He connects his home to his mother ship, the company to which he belongs, and plays the role of distribution pipes and pipes.He also plays the role of a primary contributor from the main trunk of the company to the subordinate branches of the home. There is a high pride there.

First of all, we take the view that there is a company for the first time and that we have ourselves, and we have a strong pride that our family cannot be established without the role of a pipe that supplies nutrients from our company. Japanese men have a sense of superiority to Japanese families.

Think of a company that provides nutrients to survive as the most important person, cling to it, consider your family as an extra, and give your role to the family with nutrients distributed by the company. This is the reason why Japanese men take a sloppy approach to the company and treat their family with anything that is company-first, high-pressure, and arrogant. .

In this case, a company that provides nutrients for Japanese men and their families to survive is exactly the same as a mother who provides nutrients to the fetus through the umbilical cord. In this respect, it can be said that "company = mother" for Japanese men and their families. The Japanese men who are the first in the company and workplace to forget about me for the company and do their best for the development of the company live immersed in the "mother company".

9. Male liberation from maternal organization

As you can see, the style of company / government organizations that Japanese men have come to rely on is actually in line with the intentions of their mothers (or wives instead of mothers). Japanese companies and government offices are dominated by "maternity." In order for men to end their "maternal control" of the company organization and to become independent from the company organization, it is fundamentally necessary for the male member of the organization to have a strong cohesion with his mother. The only way to get rid of the "mother-child union" is to be free from a position like a "derby horse" owned by the mother, able to work more by the mother, and beating and assaulting.

10. Entering women into maternal organizations

In traditional Japan, women are not allowed to stay inside the organization, but to go outside and send men (sons, husbands) to the organization as "full-time housewives" to encourage and manage their work. Has been dedicated to.

However, the work of housewife is becoming more and more challenging and unattractive for women as the labor saving of housework and the outsourcing of educational functions to schools are progressing. Full-time housewives also feel suffocated in their home location, which is a closed space that is isolated from the outside world.

Japanese women operate their own sons and husbands as their own robots and play an active role in the organization. It is certain that they have come to feel more fulfilled by "direct self-realization", where they get on board and go to government offices and play an active part in themselves and make achievements with their own hands. Women want their lives to be as organized as their men.

By taking the initiative in child-rearing, they work as self-controlling robots as self-controlling robots to advance their careers and achieve self-realization. They are trying to achieve “double self-realization” by doing self-realization.

However, in the traditional Japanese government agencies and company organizations, only men were active, and women often turned to men's auxiliary work. This was because women were required to be full-time housewives, and women's duties were regarded as short-term stool duties before women became full-time housewives and retired. He was not seen.

Japanese women have already taken serious steps to enter the government and corporate affairs, but the form of government and corporate organization still recommends the traditional “housewife course”. In order to correct this mismatch, it will be necessary in the very near future to fundamentally reconsider the way Japanese management is organized so that women can continue to work as organizational members for the rest of their lives.

Japanese government agencies and corporate organizations that are "maternal management entities" with a maternal character and culture are originally more suitable for women than men, and men who have a large face in the organization now work It is thought that working women can do better than working.

Until now, most men have criticized the climate of Japanese companies and government offices as unpleasant as "mura society (a traditional Japanese agricultural village community)", and women have not criticized it. . This means that for women, "unevenness society" is a woman-friendly, motherly society for women.

In Japanese government agencies and corporate organizations that have traditionally been divided by men, in order for women to take the initiative smoothly and surpass men, it is important for women not only to achieve results that are comparable to men in the organization, but also for women, Becoming a "mother", "mother-in-law", and "sister" presence in an organization, to make men (both boss and subordinates) psychologically dependent on their mothers and to listen to what they say Mental and psychological strategies are important.

Japanese men who have grown up under the control of motherhood, both elderly and younger, are vulnerable to being “mothers”, “bags” and “sisters”, who wrap themselves with a strong sense of unity and depend on them. It is expected that women will easily descend to women's gates and give important organizational posts to women as women treat men as their "big children." This is also the case when women are younger than men, who take maternal attitudes toward men, making them more `` little mothers '' and `` small sisters '' than themselves. The upper man can be mentally dominated.

In such an organization, women's dominance through maternity by women has the effect of making women stop working full-time homemakers, thereby compensating for the lack of psychological backup that men feel. In essence, women are able to focus on the psychological dependence and spoiling emotions that men have previously sought from their mothers and wives, who are full-time housewives, towards women at work (especially their bosses). Even if you are no longer a housewife, you can help the men with psychological support.

In the past, women who were trying to achieve self-realization in companies and government agencies had a bottleneck because they were busy with childbirth and childcare and had to retire and take leave.

In order for women to be able to focus their lives on organizing and performing, it is necessary to eliminate the handicap of retirement and leave. To do so, it is necessary to fully demonstrate that providing women with a wide range of mid-career recruitment and reemployment opportunities is a business advantage for companies and government agencies. In other words, women who have retired for childbirth and childcare need to demonstrate that if they re-employ themselves as employees and staff in the central organization, they can achieve the same important performance as men. .

Women can show that rehiring women who have retired from childbirth and childcare once as experienced workers can be used as full-time employees who are ready to work rather than letting new graduates retrain their jobs from scratch. is necessary. Or, if you get the same full-time job, you need to show that hiring a female employee is more effective than a male employee, and can help improve the performance of companies and government agencies.

To demonstrate this, an “experiment” using actual government and corporate organizations is required. A lot of government agencies and companies that rehired female employees and staff who actually retired for childbirth and childcare and worked many at the center of the organization were prepared as `` pilot cases '', and in such `` pilot case '' organization she It is sufficient to show as empirical data that the achievements they give are not inferior to those of the conventional male-centered organization. Such experiments will require some administrative and financial support.

Alternatively, women may be able to avoid having to retire or take leave for childbirth and childcare in the first place. To that end, it is necessary for women to provide an environment in which working women can work while working as an organization or company employee while still raising children. For example, by establishing a 24- hour nursery school, kindergarten, elementary and junior high school that is connected to each workplace via the Internet, and allows children to pass through them and communicate with them via the Internet, It is conceivable that you can follow up with your child while at work. By doing so, women can continue to work as organized people while maintaining the "mother-child union" that has traditionally formed with their children.

It is necessary for women in Japan to strengthen their management organization by creating an environment where they can work both in childcare and work, and drawing out the power of women by supporting women's self-fulfillment. In Japanese “maternal” management organizations, women who are the mothers of maternity are more matched to the organizational structure than traditional men, and women are more productive when the organization is managed by women. This is because it is expected to rise. In Japanese government agencies and companies with a maternal constitution, once women advance into the organization center, it is likely that men will have to delegate management authority to women in a relatively short time.

In order to do so, women not only have passive and passive resistances, such as simply not marrying and having no children, as in the past. Work in the form of social movements, such as enrichment, realization of 24- hour childcare, and re-employment at the center of the organization, as well as evidence that "if you use women in your organization, you can definitely improve your performance." It is necessary to show.

The key to social movements is to be able to capture housewives who have been smoldering in the home. To the housewives, a bright blueprint says, "By continuing to work as an organizational person, you can have such a better life and self-realization than staying in the home as before." You need to convince them with examples.

In addition, women's studies in Japan not only have a negative campaign that continues to blame men, such as "do not discriminate against sex," We have the ability to perform as high as men or women who can't lose, which is also effective when re-employment after retirement due to childbirth or childcare, and we will lose if we do not actively use us in the organization. A positive attitude to prove that this is the case will be required in the future.

In addition, for household tasks such as cooking, cleaning, and laundry that were burdened by women, for example, lunch boxes supervised by a dietitian can be sold at a convenience store at a low price, so that they can be purchased or washed. It is necessary to minimize housework by introducing a cleaning robot. To that end, it is necessary to eliminate the idea that “housewives who do not do house chores are not housewives” and to consolidate their work into fundamentally important things such as household management and child education.

In this case, since men have been brought up by default as full-time housewives, they may feel uncomfortable with a woman (wife) who does not do housework and complain, "Do more housework." If a mother-in-law's mother-in-law woman goes aggressively to work out and outsources housework, it seems likely that her mother's descendants will follow. . For this purpose, the mother-in-law needs to change generations from a generation with a full-time housewife to a generation with professionals and organized people. It may take another 10 to 20 years for the generation to change to a situation where it is natural for mother-in-law to work outside .

What should Japanese men do if women come up with the above strategies and get promoted and overtaken within the organization? This is a difficult task. One thing that can be said is that Japanese men will not appear socially indefinitely if they remain as "mother's minions". Isn't "the spiritual break with my mother" the key to taking Japanese men up to a new mental stage? In essence, you work for yourself, not for filial piety to your mother. It is necessary for Japanese men to truly mature as workers and compete against women in such a dry wind. That leads to a dry repainting of the traditional Japanese corporate organization culture that has been described as "Namibushi-ji" and "Mura-like." The “drying of the corporate culture” by men is a condition that truly allows Japanese men to cross each other with women in the corporate organization.

(First appearance June 2003, added December 2013)

Need to shift from work-centered to home-centered

In Europe and the United States, and in Japan today, there is a tendency to measure the degree of women's involvement in society based on the degree to which they have entered the workplace and the degree to which they have been assigned to managerial positions in the workplace.

In practice, however, the degree of influence on society should prioritize the degree of use of women's influence in the more underlying family. Japanese women are far more influential at home than in Europe and the United States. In that respect, measuring the strength of Japanese women requires a shift from the traditional work-centered perspective to the home-centric perspective. It can be said.
(First appearance March 2015)

Japanese home as an aircraft carrier, charger and charger

It can be said that Japanese homes have a role as "aircraft carriers" from which fighters are serviced and take off.
Alternatively, it can be said to be a "charger" and "charger" for connecting and charging various devices, and facilities for replenishing and maintaining fuel and the like.
If you do not only see the activities of men and children as fighters, but also the workings of women as aircraft carriers, you will be left alone.
(First appearance March 2015)

Maternity and women in Japan

[Summary] In Japan, there has been a "maternal society theory" that claims that maternity is superior to paternity. Maternal sociology, which states that maternity is a part of femininity and that maternity is stronger than paternity, is considered to indicate female dominance in Japan. However, Japanese feminists, for some reason, never attempt to draw conclusions that women are dominant. The author thinks that there is a conflict inside women, that is, the conflict between the bride and mother.

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In Japan, the Japanese-maternal society theory, which claims to be superior to maternal paternity, has long been advocated by Shigeru Matsumoto and Hayao Kawai.

Maternity is a part of femininity, and maternal socialism, which states that maternity is stronger than paternity, is considered to indicate female dominance.

On the other hand, Japanese feminism does not try to draw a conclusion that women are strong. Rather, they claim that maternity is a harmful thing that imposes childcare on women and prevents women from realizing themselves in the company. In other words, there is a widespread perception that women and motherhood are regarded as enemies of each other and are viewed in opposition to each other.

As a matter of fact, in older women, especially mother-in-laws, who have a strong maternal power in Japanese society, women and motherhood are smoothly integrated, and there is no particular conflict.

The enmity of maternity by Japanese female scholars and feminists has in fact developed in Japan, which affirms maternity and expresses the strength of Japanese women, on the premise that women are vulnerable. Japanese women scholars and feminists have fundamentally threatened the reason for the existence of Japanese feminism. And avoids treating it straight.

As a result, there is an unusual situation in which the power of the mother-in-law, who leads Japan in maternal society, is hardly ever taken up in Japanese women's studies.

(First appearance July 2000)

Mother-in-law and "woman liberation"

When Japanese women criticize the family system, they criticize the system, putting themselves in the position of their bride.

I have never seen a woman criticizing the family system, putting myself in the position of my mother-in-law.

From a mother-in-law's point of view, isn't the family system just as comfortable and not subject to criticism?

Even if they are the same woman, if their mother-in-law and their brides are different, they cannot cooperate.

In traditional Japanese feminism, only the bride's point of view has been found, but nothing has been taken from the mother-in-law's point of view.

Is the mother-in-law out of the subject of liberation even though she is the same woman? I can not release it = it is strong enough and there is no need to do it.

At the root of this is the same-sex conflict, that of the bride-in-law. On the other hand, since there is a sense of solidarity between the same genders, conflict cannot be made public.

From the viewpoint of a woman in a bride's position, the mother-in-law and her son-husband unite and attack the bride.

The mother-in-law is an older woman as a senior and a senior at the house, with precedents and customs.

The mother-in-law is a senior and a teacher for her bride and son. When teaching a precedent that has been handed down as a family style, it exaggerates. Be intimidating.

A woman who is in the position of a bride should naturally criticize her mother-in-law, who also controls her son, as a person who oppresses her.

Would women criticize men (sons of mother-in-law) instead, because they cannot and cannot criticize their mother-in-law?

There may be complicated situations between same-sex men who want to make friends on the face alone.

Isn't the real goal of the Japanese family-patriarchal attack by Japanese feminists is to reduce the power of women who are same-sex, not husbands-men? In fact, the attack on the "Japanese family = (mother-in-law =) motherhood system" is hit. But that contradicts the original purpose of feminism, which seeks to elevate women.

"Japan = maternal society" can be understood from a feminist attack that considers it a bad idea to confine women within the frame of maternity from the position of a wife who has not yet had children, but she has children and controls herself It is incomprehensible from the position of a mother-in-law who has succeeded in putting it down.

Despite being the same woman, there is no coordination between the position of the bride and the position of the mother-in-law. How does feminism deal with same-sex opposition?

Feminism has its limitations that only vulnerable women can target. How do you treat a woman in a strong position, like a mother-in-law?

(First appearance July 2000)

In Japan family 2 one bond

The mother-in-law controls the bride as a pioneer of a family style based on the union based on the kinship (parent-child relationship).

"Japanese family = patriarchy"

(1) I misunderstood the rule of obedience to this mother-in-law as the rule of her husband.

(2) Do not try to show the conflict between women. Pretend that women (bride and mother-in-law) are united.

The couple are attracted to each other by the bonds of the opposite sex. On the other hand, mother and child and parent and child are attracted to each other by a sense of unity by sharing common genes and values.

The kinship-related bond (parent-child relationship) and the opposite-sex bond (couple relationship) compete with each other and try to strengthen each other. The stronger takes the initiative.

Husband commits deeply to both, can not be attached and is swung around. Sometimes, however, they can benefit from fishermen.

(First appearance July 2000)

Japanese women and Mazakon

Mazacon refers to a situation in which a child voluntarily accepts the mother's unity of the child with the mother's will. In Japan, where maternity is strong, it seems to be a major phenomenon.

In Japan, Mazakon is viewed both negatively and positively by the same woman because of the differences in women's positions.

Mazakon is undesirable and deniable for women who are or will be married.

Your boyfriend or husband will stick intimately with the mother-in-law and become an allied force of the mother-in-law, criticizing herself and rebelling against trying to rule, and avoiding her boyfriend or husband. He desperately criticizes Mazakon, saying, "Mazakon man is no good."

However, when the same woman who criticized Mazakon had her own child, especially a son, the child became cute and enjoyed a sense of unity with the child, and moved the child as she wanted. The desire to control also works, and the child is forever attached to itself with a sticky attachment to it. "Mazacon welcome".

For your mother-in-law or husband, use the opposite position of "opposite Mazakon" for your child and "advocate for mother-con" for your child. It can be said that the situation of Japanese women is reopening even if they notice.

(First appearance May 2007)

Rice farming culture and Mazakon

Rice farming culture is a mazacon machine. In society, women, maternity, and children are all affected.

On the other hand, nomadic and pastoral culture are fazacon machines. This is because in society, men and fathers are strengthened, and all children are affected.

(First appearance September 2011)

Two mazacons

Mazacon has traditionally been used as an abbreviation for the word mother complex.

However, it can also be used as an abbreviation for Mothers Control (control by mother, control by mother).

(First appearance June 2012)

Male release and Mazacon certification

A man's approval of a man's emancipation from a maternal society is the same as stating that he is currently a mazacon. If you try to release a man from your mother, you will be recognized as a mother by your woman and you will not be able to get married.
In the romance market, Mazacon men have low ratings from women. Because it is inconvenient, it will be a brake of expression.
A man wants to look good on a woman, so he refused to admit that he was Mazakon.
For this reason, he does not accept the theory of male liberation and the theory of motherhood society.
Therefore, the male liberation movement (from the mother) is necessary but difficult to spread.

The Male Liberation Movement is a rebellion against his mother. Women are therefore worried that their sons will be revolted against themselves in the future, and will try to suppress them.
In that regard, the Men's Liberation Movement can also be said to have sent men a message to women at the same time that they are about to voluntarily leave Mazakon. This is a plus

for women who are about to get married, and it will be appreciated by women.

(First appearance August 2011)

Japanese male maternity

Naoki Ogi, a renowned educational critic in Japan, is called "Ogi Mama" in terms of the Onee language and is socially familiar. Although he is a man in nature, he has become a manifestation of maternity, which is very natural and accepted by Japanese society. This is evidence of strong maternity in Japanese society and strong influence on men. In other words, it is evidence that men are likely to be maternal in Japanese society.

(First appearance September 2011)

Mother and Child Tripod in Japan

In Japan, it is considered a traditional and desirable practice for mothers and children to go on a tripod. It is advisable to form a mother-child union, a mother-child union, and have the mother and child proceed in a joint pace.

It is desirable in education to have mothers and children work together in the same world, rather than separating mothers and children from each other, as in Europe and the United States.
As in Europe and the United States, when mother and child are separated (by father), the bond between mother and child is weakened and mother cannot control the child. Avoid it.

Mothers with a livelihood profession are likely to dislike their child, as it would hinder their employment, but in that case, be patient until the child reaches a discernable age. Waiting, it is better to share the mother's know-how with the child on a tripod with the mother and child and aim for the goal together.

For the mother, the child is seen as an effective tool for her own self-fulfillment. It means that it is desirable not to think of the child as yet for his own realization. If you think of your child as a nuisance, your mother and your child will be separated and your mother's power will be weakened. You have to wait patiently until your child is old enough to respond.

In order for women to exert their influence on society, as a mother, they must stay away from their children, not let them go, and do not disturb them. Make sure your child follows you and follows you.

If a Japanese woman wants to exert her strength as a mother in society, it is desirable that she grasp and hold her child and stay with her.
Conversely, the destruction of the mother-child two-legged state is a prerequisite for Japanese men to exert their true influence on society as fathers.

(First appearance April 2012)

The performance of the child is the performance of the mother

As in Japanese society, when the mother embraces the child and forms a mother-child union, a mother-child union, the performance of the child is the performance of the mother. In Japan's society, even though it seems that only men are active, in fact, they are each and every one of them active in society, and their mothers continue to be embraced, and therefore their activities Is synonymous with the activity of their mother.

Or, in Japan, the activities of a man to control a social organization such as a company or government office (such as the appointment of a president or a prime minister) can be regarded as the control of the social organization by a male mother. This is because the man is fully active in the mother.

Therefore, in Japanese society, even though it seems that only men seem to be active, in fact, it can be said that the mother woman is more socially active. The better a child performs and rises to a higher social status, the better the mother's envelopment and social status surrounding them.

(First appearance September 2012)

The importance of raising children in social dominance

Child-rearing is the most important keyword for women to dominate Japanese society. Alternatively, the fact that women are responsible for raising children is the fundamental reason women can dominate Japanese society.

Western women insist on raising children and insist on valuing their careers more than raising children, which is the fundamental reason that Western women are weak in society.

In Japan, women dominate the role of parenting. Japanese women are spending a lot of time raising children and spending their spare time as mothers and educated moms.

In Japan, women and their children (especially sons) are working together to achieve self-fulfillment. The self-realization of the child (son, daughter) is the self-realization of the mother. For example, if a son succeeds and succeeds, that is the mother's own success.

Japanese mothers are desperate to steer their children the way they want. By maneuvering as he wishes, the child is able to move at his mother's will, thereby successfully reflecting the mother's decision-making throughout society. There is a situation in which the mother is the exclusive ruler of the child, which can be seen as a manifestation of the motherhood society.

(First appearance June 2012)

Japan = "Mother" is the real driver of "male society"

Mazakon is a Japanese man whose mother (real mother or wife) takes care of everything around him, from preparing meals and clothes to washing.

No matter how much she earns her earned salary at her parents' home, she depends on her mother for all aspects of her life, including everything from cooking and laundry to household management. It is actually in a mazacon state because it is controlled.

What is important is that the actors of a so-called "male society" in which the workplace is centered on men are, in fact, the mothers (wives) = women of such men.

A mother's mother takes care of her personally and makes her dependent on not being able to live without her mother in a living situation. I have.

The fact that men are enthusiastic about working at the company is also related to their mothers being happiness to "do your best and get promoted".

Men are the tools of their mother's self-realization, manipulating robots, pets for pets, and slaves.

"Mother's slave" is the true image of a Japanese man.

It is a Japanese mother who is devoted to studying and working and not giving any other interest to men.

For Japanese mothers, their son is with the "Derby horse", who competes in exam competition and promotion at the company. She desperately taps on her son's ass to think that winning the competition and becoming a social winner by winning the competition is the same as fulfilling his self-fulfillment.

Therefore, the son turns into a study person and a work person.

The company is full of sons who have turned into "derby horses". The emergence of "male society". It is their mothers who create a "male society" that is a group of men and derby horses dedicated to the work of the company.

Japanese mothers are desperate to prevent their sons from taking extra care of housework and personal matters such as cooking and washing, so as to prevent delays in the original examination competition and promotion competition at the company. He tries to take care of his son's surroundings.

That mother's attitude has been the driving force behind her son's refusal to do anything other than study and work, and to allow his mother and wife to do everything around them, including their wallet.

A Japanese mother who calls on her son to beat the competition is the same as a boss who calls on her company to help her subordinates. My mother is my boss and my son is a subordinate.

So desperately, my son = "a derby horse whose mother has bet her life" The appearance of her mother taking care of her surroundings looks like an ideal benefactor to give her free love to her So ironic.

It is a proof that thinking is becoming a mazacon in thinking of the mother in a way that is idealized in a way that contrasts with her wife.

Mother is old for his son and eventually dies. So, my son, who can do nothing other than work, relies on his wife. What happens is that the wife is a “mother” of a full-time housewife.

With a housewife as her mother, a phenomenon that depends on her mentally occurs.

The wallet, the child, and the real power of the household are all seized by a housewife, and men themselves can only work and pay themselves to work as householders, they can only do that, they are dependent and independant Become a human.

It is natural that a man takes care of himself and his wife, like his mother, while his wife takes care of himself and does not do any other outside work. I hate my wife because she appears to bind my wife. This is the cause of mature divorce. The source is due to her husband's mother, who turned his son into his own derby horse. It is also the male mother who turned her son into a working person, creating a situation in which Japanese women have to give up working outside and become housewives because of the burden of housework.

The wife who became a full-time housewife then turned her husband and son into her own `` Derby horse '', took a test for the exam, got involved in the promotion competition at the company, and enjoyed everything around them. The “intergenerational chain of professionalization” in which a wife = mother finds a way of realizing herself by going to work and studying. (Husband is dedicated to work, wife is dedicated to housework.) Is happening). This is the number one reason why the so-called "male society" is not resolved at all in Japan.

Women are the ones who created the "male society" criticized by Japanese feminists and female scholars. You should pay more attention to that.

(First appearance May 2008)

Let's change the name to "maternal society"

Conventionally, in the field of clinical psychology, a society like Japan, in which the mother has a strong psychological influence, is called a maternal society, and this is often used in the world.

However, the term "maternal society" is a term that rather describes the static nature of society, and the magnitude of the social influence and control that mothers dynamically exercise in Japanese society. It is not enough to realize.

In my opinion, it would be desirable to use the term "maternal society" (or "maternal society") in place of the traditional term "maternal society" so that the Japanese mother can feel a little more powerful. ing.

At the same time, I think that societies with strong fathers, such as those in Europe and the United States, are better called patriarchal societies (or patriarchal societies) than paternal societies.

(First appearance July 2008)

Why motherhood society has not been told

The reason why motherhood society has not been mentioned is as a result of women's consideration for not destroying men's faces. Women do not dare say they are strong.

When men find themselves weaker than women, like the penis, they shrink and weaken, losing the ability to pull on women. Or, it cannot be used as a shield to protect women. In that case, the woman is in trouble and she desperately pretends to be weak.

There is also the problem of avoiding men being called Mazakon. Some people say that Japanese men don't want to look weaker and more attractive than men in other countries, for reasons of national defense.

(First appearance April 2012)

Japanese men as "established" beings and "maternal beings"

Japanese men are selfish tyrants, tyrants. He likes to be brilliant and powerful, and tends to look good.

A Japanese man is mentally a `` son '' who is forever held in his mother's bosom, riding on the palm of his mother's palms, but in the depths of his heart, he is spoiled by his mother and deeply Remain dependent, immature child.

When a Japanese man gets married, he or she remains psychologically dependent on his wife and cannot be a father, as another child of his wife.

It appears to be a mighty ruler, as if it were a "patriarch", as it is an immature child, acting arbitrarily and brute force.

They seem to be able to stand out in front of everyone, want to stand out, to represent everyone, to stand up, to give instructions, instructions, order, to be capable, to be able to be around, and to be able to It has the characteristic of "looking good", based on the gaze of the surroundings, such as wanting to advance or promote.

Japanese men have the desire to make a decision in front of everyone in order to achieve such a good appearance, but do not have the strength of the mind to realize it with their own power, We try to psychologically rely on our mother who surrounds and supports ourselves. It creates a state of "people who can stand", like a weak veil that cannot stand with one foot.

Japanese men are basically "stand up" from behind. He stands on the surface of the company and society, but in order to maintain that state, he needs support, and some "mother" stands and supports him. In this case, the “mother” may be various, such as a real mother, a wife, a mom at a pub, or a company to which she belongs.

Being up means being dependent on the being who is standing up. Around here, you can not do anything on your own, there is no awareness that you are standing up around you, you think that you are independent by yourself, and it is as powerful as the ruler who was a table of society This is where Japanese men hurt. If you don't stand it, you will quickly fall out of shape or collapse, like a company where excellent employees have fled.

The actual rulers of Japanese society are those who seem to stand up, support, depend on, wrap warmly, and spoil those men who are apparently dignified. "Motherhood" corresponds to that. It can be said that "mother" is the true ruler who sits deep in Japanese society.

These "mothers" are the driving forces, motors, and engines that drive the Japanese men who can be "stood". It can be called "maternal engine (mom engine)" or "maternal motor (mom motor)". In order to act based on such maternal (maternal) engines and motors, the behavior of Japanese men naturally becomes a maternal one that prefers to be integrated with their organization or group behavior.

(First appearance July 2008)

"Japan = Male Society" theory should be revised to "Japan = Mother Society" theory

According to a sociologist's research that the workplace in Japan is a "male society" in which female managers have a lower percentage of women than in other countries and are promoted and later than men, and are male-centered. It is official opinion.

However, such a view suggests that a male mother is closely attached to the back of a Japanese man who stands out at the workplace and is like a ruler, as a ruler, since he was a child, psychologically with the man I do not envisage a situation in which he controls the man as he wishes.

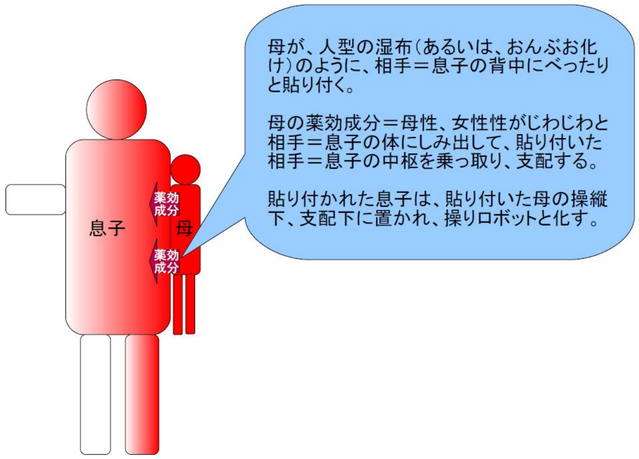
Japanese men are apparently the rulers of society, but in fact, their mother's mother, who is the true ruler, is attached to the back of the man, making the man dependent and spoiled. Ruled down. Therefore, even if men play a prominent role in Japanese society, the nature of Japanese society will be maternal with respect for mutual sense of inclusion, sense of inclusion, and collective behavior. Such a composition has not been noticed by the Japanese-male society.

On that point, the theory of "Japan = male society" is wrong and should be revised to the theory of "Japan = mother society".

(First appearance July 2008)

Human compresses (son = Japanese mother sticking to men)

An illustration is provided.



母が、人型の湿布（あるいは、おんぶお化け）のように、相手＝息子の背中にべったりと貼り付く。

母の薬効成分＝母性、女性性がじわじわと相手＝息子の体にしみ出して、貼り付いた相手＝息子の中枢を乗っ取り、支配する。

貼り付かれた息子は、貼り付いた母の操縦下、支配下に置かれ、操りロボットと化す。

人間湿布（息子＝男性に貼り付く日本の母）

The way Japanese women dominate men is to take full advantage of their position as mothers.

(Step 1) The mother sticks on the back of her partner = son, like a humanoid compress (or monster).

(Step 2) The medicinal component of the mother = motherhood and femininity gradually exude to the partner's body and take over the center of the attached partner = the son.

(Step 3) The attached son is placed under the control and control of the attached mother and turns into a controlling robot.

It can be said that Japanese men, mentally and psychologically, always carry their mothers on their backs and behave halfway, unconsciously, in line with their mothers' intentions.

(First appearance September 2008)

Japanese fascism and motherhood

The psychology of Japanese society during the Pacific War can be viewed as a hysterical uplift based on a sense of mutual unity and inclusion, exposing its feminine and maternal character.

In other words, during the Pacific War,

□ As typified by Takae Itsue, the emperor was considered to be the goddess of Amaterasu. Emperor system, the center of Japanese society, was feminized and perceived.

□ In addition, my mother ordered his son to die for his country without any problems. This shows that, as a mother, she exerted tremendous psychological influence on her son who listened to her command, which was independent and unified with her.

This social trend, called so-called Japanese fascism, was created under the strong influence of women and motherhood, and can be considered as the strength of women and motherhood in Japanese society.

(First appearance March 2012)

Japan as a mother-in-law, mother-in-law society: Japanese mother-in-law

The strongest in Japanese society is the mother-in-law of his mother, not the men who are on the surface.

The mother-in-law creates a strong mother-child unity and cohesion with her son, in which she takes control of her son mentally using the parent-child domination subordination.

My mother-in-law usually stays in the back instead of going out and says her bow down like `` I'm always taking care of my son '', so the fact that she is exercising strong power at home is quite easy to see It is hard to come out.

Japanese society as a whole is infused with mother-in-law's values and mother-in-law, and bullies the vulnerable who is in a position equivalent to a bride in society in a manner that pricks the corners of a box.

Motherhood

"Everything is done from the top of" -do "with an eye-gaze command and instruction tone."

"I ask my opponent for absolute mental obedience to my superior mother-in-law and do not allow any words."

"I watch my eyes to every detail, and complain about mysteriously hysterical chopsticks."

`` Until I feel comfortable, I will preach one-sidedly to the opponent, and while talking, remembering new seeds from one to another and continuing preaching, Psychologically suffocate and drive thoroughly to where there is no escape. ''

"I'm looking for a one-sided reliance on the existing family culture (or corporate culture) and customs, and squeeze every new transformation attempt against the precedent."

This is the attitude that the mother-in-law shows when dominating the opponent.

This seems to be the basis of the attitude of the Japanese, especially to the vulnerable. The attitude of seniors to juniors is a typical example of this kindness.

(First appearance December 2008)

Mother-in-law, mother-in-law, mother-in-law

In Japan, it is the thinking style and ideology of the superiors and rulers of society.

Everyone is somehow divided into a mother-in-law and a bride.

In Japan, parent companies, workplace bosses, seniors from schools, and local headquarters are equivalent to mother-in-law.

Subcontractors, subordinates, juniors, branch houses, and tenants are in positions equivalent to brides.

The mother-in-law hates that she does not care for her children and grandchildren.

It is the only thing that a bride can go to work by releasing her children and grandchildren.

The mother-in-law does not allow any omission of the bride and no slack.

The bride is not allowed to put the child in the nursery, as it is abandonment of childcare by the bride. I hate expanding nursery schools. The main cause is that the resolution of waiting children has not progressed.

The mother-in-law searches and points out the fault of her bride, preaching endlessly endlessly.

The bride's rebellion, her escape from herself, her independence, and she does not allow her to build her own territory.

Mother-in-law thinking

Monitor and interfere with the bride in detail without leaking.

Push your values on your bride.

Attention is paid to the bride from the top.

Mother-in-law thinking

It is a deduction principle that focuses only on the minus points.

Just blame, don't praise.

There is no criticism, no use, no crush, no denial, no affirmation or positive proposal.

Perform one-sided, long-time sermons and self-development from above to below.

If you refute, take it to the root, bully, slap. I do not forgive the objection.

The content of the sermon is emotional, emotional, and lacks objectivity.

Mother-in-law thinking

Force patience.

Criticizes the avoidance of spiciness as judged to be spoiled.

Ask for complete obedience to yourself.

It is a glance from above.

Sadist.

Mother-in-law thinking

It is palliating in a trivial way. Detailed.

No leaks. There is a sense of obstruction for the bride.

Mother-in-law

Denies new knowledge and ideas that the bride thought. Refuse to invalidate your knowledge.

There is a deep relationship between the emergence of the so-called unrelated society and achieving independence from the bride-in-law.

For each Japanese, the external society and the world are playing the role of mother-in-law, and hating it, trying to keep them private and trying to minimize communication with the external society and the world.

It may be that reducing the influence of the mother-in-law is the true aim of Japanese feminism.

(First appearance July 2010)

Mother thinking and mother-in-law thinking

Maternal society In Japan, the archetype of Japanese thinking is the mother, and the manner of thinking can be called mother thinking or mother thinking.

For relatives, within the same kinship, faction, group, and inner circle, it is a mother's thinking, and there is compassion for the other person, generous input of affection, and acceptance of sweetness.

On the other hand, outsiders, out of blood, out of group, and out of faction are mother-in-laws, with dry evaluation, criticism, and sermons first.

In both mother thinking and mother-in-law thinking, the feeling of enveloping and swallowing the opponent is strong, and the opponent feels a sense of unity, a feeling of blockage, a feeling of suffocation, and a sense of domination without escape.

(First appearance July 2010)

The weakening of mother-in-law in Japanese families

Recently, in Japan, the influence of her husband's wife-wife's wife on the son's family is declining as the wife no longer lives with her mother-in-law.

The bride hates to live with her mother-in-law, and she is only married to men who do not have to live with her mother-in-law. Or, it is becoming commonplace for brides to seek non-cohabitation with their mother-in-law as marriage conditions with her husband.

In Japan, where the mother-in-law does not live together, the wife-wife-independence kingdom has become a full-fledged kingdom, and her husband has heard what her wife-bride says, avoiding and avoiding the mother-in-law.

Unless they listen to her wife, she is divorced, stripped of her property by claiming an alimony and, at worst, expelled from the house.

Also, if the husband is Mazakon, the wife = wife is the reason for the divorce. Therefore, her husband cannot keep up with his mother-in-law, leading to the destruction of the mother-child union.

In view of these points, the composition that the mother-in-law controls in Japan in the past, which I have argued, must be revised slightly. Having said that, Japanese families stopped being maternity-centered and women-centered, but that was not the case at all, and the bride who gave birth to a child and became a mother overwhelmed her husband by forming a mother-child union. However, the composition of alienation does not change, and the tendency of husbands to be more mentally dependent on their brides instead of mothers can be said to have changed the traditional mother-in-law center to a new bride-centered center. It is no different that Japanese families are dominated by motherhood and women.

In other words, in the past, even if the mother and mother-in-law have grown up their children (sons, etc.), the mother-in-law and mother-in-law continue to rule for life as long as the mother and mother-in-law survive. Was up. That is, when the bride became stronger and began to avoid living with her mother-in-law, and the separation of her mother-in-law, the mother (mother-in-law) ruled the first half of her son, until she got married, and the wife (wife) It can be said that the "time-sharing domination" of the mother (mother-in-law) and wife (daughter-in-law) that controls the latter half of life after marriage has changed.

It can be said that Japanese men are beginning to rely on their mothers in the first half of the year and their wives in the latter half.

(First appearance February 2012)

Japan which became feminine society

Today, Japan is a society that has a strong connection between mother and daughter, and has a connection between mother and daughter.

Traditionally, daughters have been considered married into their husbands' homes and disconnected from their original families.

However, even after marriage, the bond between mother and daughter was no longer broken.

With the development of email, telephone, internet and traffic, bonds have been maintained.

For the mother, the son is of the opposite sex, so there are areas where it is difficult to understand and understand. On the other hand, the daughter is more homogenous with her and is a more understandable being, and therefore has a stronger bond.

For the mother, the son is taken by his wife, a rival of the same gender, but the daughter is not taken away and can be a close friend forever.

Another point is that taking care of an old mother is more psychologically more appropriate for a daughter with blood connections than for a red bride.

The bride is psychologically unable to enter her husband's house, and the tendency to hate socializing and taking care of her mother-in-law is becoming stronger, and her daughter is becoming a close-up alternative.

In the case of a married woman, both the position of the mother-in-law and the position of the mother-in-law are present at the same time. It is changing.

Alternatively, the recent economic downturn in the Japanese economy and the deepening of the hollowing out of employment have created a situation in which married men cannot live on their own income and women have to work. The question is where to leave your child to work.

Unfortunately, the number of daycare centers in Japan does not anticipate this situation, and because the capacity of children is too small, women will not be able to go to work because they will be waiting for entrance.

Therefore, the mother who comes close to solving such a troubled situation is a woman's mother. Leaving the child with her mother makes it easier for women to go to work.

In this way, the mother-daughter line and chain become socially dominant, and it can be said that the female socialization in Japan is progressing.

In other words, in the relationship between the married couple and their mother, it is probable that the transfer of power from the mother-in-law (husband's mother) to the wife's mother (what is it called)?

This is largely because the marriage condition is that the mother-in-law no longer lives with her mother-in-law, or that she does not live with her in the first place has become a marriage condition.

However, the change of ownership from a husband's mother to a wife's mother does not change the rule of the same mother. Japan can be said to continue to be a motherhood society even if the rule of mother-in-law weakens.

(First appearance July 2010)

From full control by mother-in-law to independence of bride

It is thought that the Japanese family is shifting from the former rule of the mother-in-law to the bride-in-law, to the independence and freedom of the mother-in-law. The mother-in-law and her husband lived together, but even the eldest son is changing to separate.

This can be summarized in the following three-stage diagram.

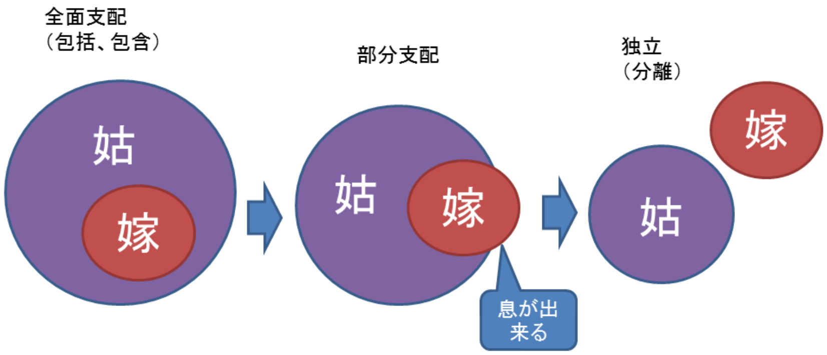


図　姑と嫁　支配の3段階

In the past, the mother-in-law once included, included, and ruled over the bride completely.However, the bride changed her head from the mother-in-law to the top and was able to breathe on her own. Separated from mother-in-law, they are becoming independent.

(First appearance January 2014)

The target of blame by Japanese women is changing from mother-in-law to mother

In Japan, it seems that women have recently changed their bashing targets from mother-in-law to mothers.

It is an expression that says "mother is heavy". It seems that books and magazines that sell the contents of bashing mothers are selling.

Until last year, women lived together with their mother-in-law as a bride, but since she does not like that, she has asked her husband to marry on the assumption that she is separated from her mother-in-law, and I think that it has been realized .

When I realized that it had finally come to fruition, my mother now began to feel annoyed, so I felt that she had begun bashing in search of an outlet for stress.

Women's work is an event that seems to be deep.

(February 2015)

Japanese mother as a dictator

Japanese mothers take care of their children exclusively.

As a result, a Japanese mother becomes a dictator for her child.

The child is constantly in close contact with the mother and cannot go against it, becoming a maternal pickle.

Breaking this situation requires the intervention of a father with strong paternity.

In order for a Japanese man to have such a strong paternity, it is necessary to separate and release the Japanese man from his mother.

(First appearance October 2011)

Permanent relationship between mother and child and the emergence of a motherhood society

In Japan, mothers take the initiative in educating children, raising children, and educating children. Elementary schools, junior high schools, high schools, colleges, and working adults continue to be maintained as the child grows, and even after the child grows up, marries, and establishes a child. Continue. There is a permanent domination of the child by the mother.

Permanently maintaining the child-child relationship between mother and child from childhood, as well as the dominant dependency relationship in Japan, is considered to have a significant relationship with the transformation of Japanese society into motherhood. In other words, the fact that it is common for people in Japanese society to continue to take control of their mother as a child with the customs and inertia of their childhood, even when they continue to grow up, is a daily issue. It is thought to be the cause of the occurrence of maternal societies.

(First appearance 2012 years 07 May)

Japanese men criticizing women looking at things from mother-in-law

Japanese men have a strong degree of unity with their mothers, and tend to look down from the perspective of their mother-mother-in-law, as if they see a lower-grade bride, when looking at other women . In Japan, this is the basis of the concept of male-female dignity, where men are equal and women are equal.

Later, when a Japanese man criticizes a woman, her mother is not included in the criticized woman, she is treated differently, and her mother tends to be positive. Mothers of the same woman tend to be regarded as having a status.

(First appearance April 2014)

Being a mother ship

In a wet and maternal society such as Japan, men are dwarfed, jumping and returning from huge motherships, mother women, and mothers.

On the other hand, in a dry and paternal society like Europe and the United States, men are large enough to fly freely without a mother ship, and women are powerless who can only hold on to them and do nothing.

(First appearance November 2009)

Japanese society consisting of a mother and a woman, and flaws in introducing a gender equality social model

Japanese society is a society that is made up of sweethearts for mothers and sweethearts for women.

Women (especially mothers) dominate the foundations of Japanese society (household management, child care, wet interpersonal relationships ...). Men are barely active during their growth, with their ankles grabbed, supported, and stood up, and are psychologically deeply dependent on their women, especially their mothers. However, at the same time, women are also responsible for social acts and are in charge of various managers and managers of companies and government offices. It looks like an outsider.

Ignoring these points and introducing a Western-style gender equality social model in which father is the rule of society into Japanese society, the workload on women has become too large, resulting in malfunction. In short, women are being spoiled by men, taking care of men in their entirety, and they feel like they have to work like men in companies and government offices. It is overflowing.

Japan's declining birthrate has long been pointed out, but the reason for Japan's declining birthrate is that women cannot afford to enter society, take care of men, and have children to raise and raise children. Isn't that one factor that is disappearing?

To solve the declining birthrate in Japan, one is

 Stop introducing the gender equality social model to Japan any more. We return to the old model where men are psychologically dependent on women and women are wholly psychologically supporting men.

Can be raised.

On the other hand, if you continue to introduce the gender equality model in Japan,

 It is necessary to change the attitudes of men who are unlimited in women. There is a need for women not to be burdened by doing things on their own, rather than relying on women. Alternatively, it is necessary to socially prepare an object that can be spoiled besides the mother and wife = “surrogate mother” (counselor, social worker).

 In order to reduce the burden of housework and childcare for women, it is necessary to introduce maternal artificial intelligence, housework with maternal emotions, childcare robots (warm robots like human skin = "human skin robots"), etc. is there. For example, it is necessary to introduce a camera that observes and monitors the state of a child and warns the mother of the "No!"

(First appearance December 2014)

Gender neutralization as a cause of Japan's declining birthrate

One of the causes of the declining birth rate in Japanese society is related to the policy of gender equality society.

The policy of a gender-equal society states that `` pursuit of one's personality rather than masculinity and femininity '' is suppressed, and as a result of suppressing awareness and attraction of each other, the occurrence of union between men and women is suppressed. It can be said that men and women are forced to neutralize, which has led to a declining birthrate.

(First appearance in February 2015)

Infertile Japanese women and power

Japanese women need to be mothers to take power and become rulers. Infertile women cannot be mothers, and are considered to be alienated from power as they are.

Thus, they take power by acting as a mother for teachers, corporate managers, NPO representatives, groups and members of the organization.

(First appearance August 2011)

Japanese women as powers who do not care about appearance

Some Japanese mothers say their hair is messed up, not beautiful, ugly and not good. Is that so?

Authorities desperately assert or raise their hands to children to let others know what they say. It is a sign of being in power, not being able to look at it, not being repaired.

In that respect, a Japanese mother who is not careless about her dress and full of a sense of life can be said to be a figure of a powerful person, and a manifestation of her social strength, which is desirable in that respect.

(First appearance August 2011)

Non-refutable society, soft and delicate areas

Beat Takeshi, a world-renowned film director and talent, has his disciples' muscles called himself a shrine, haha, and succumbs to himself. Behaves as if it weren't.

In the case of beat take, the above behavior may be just a gag, but in fact, Japan's superior-subordinate relationship, as represented by the boss-child relationship, is a subordinate's objection to this superior It seems that there is often a tyrannical interpersonal relationship that does not allow any. Moreover, in that case, there are also cases where the lower-ranking person psychologically touches the upper-ranking person instead of the mother, and embraces and selfishly.

It is not permissible for a high-ranking person to refute a direct reluctance, but as long as he is a high-ranking person, he is allowed to have some selfishness, mischief, and freedom.

So why can't we refute directly to the superiors?

It is in the heart of the superior,

(1) I am higher than the lower level, and the lower level should be attached to myself, yearn for me, come with a sense of psychological unity, agree with me, and be as human as it is High pride that you have the degree,

(2) A close psychological sense of unity, security,

Are unexpectedly destroyed and cut at once unexpectedly, and large soft cuts (soft areas, delicate areas) in the mind of the superior can be directly made, causing great psychological damage to the superior. Yes, and therefore prohibited. It has the same effect as having a sleeping neck.

In this case, the soft and delicate areas are warm, soft, naive, delicate, sensitive, covered with mucous membranes, vulnerable, fragile, and usually hard guards, like human soft skin. (Hard area, guard area) and are not easily allowed to enter outside.

The superior will directly expose the psychological delicate area to the inferior when it becomes psychologically united with the inferior (the relationship between the parent and the child). Of course, the lower level person also exposes the delicate area directly to the higher level person. When the delicate areas of the two come into direct contact with each other without any break, the master-slave relationship and the parent-molecule relationship between the superior and the subordinate are completed.

For humans, their true intentions and their true feelings exist only in this delicate area. Exposing your delicate area to your opponent is all about having a true relationship with your opponent. A special ceremony (such as drinking a cup) is often required to establish that relationship.

The pattern of exposing and integrating the delicate area between the superior and the subordinate to the partner is considered to be a mother-child relationship. In other words, the yakuza or athletic boss in Japan, the superior, is a target for inclusion, attachment, and unity for the lower, and can be said to be a substitute for the mother.

Direct access to and close contact with each other's delicate areas is a feminine and maternal tendency that values mutual sense of unity and closeness. It can be said. In addition, it can be said that it is characteristic of the hierarchical relationship in the female society. Such close contact and unity evokes a wet feel between superiors and subordinates.

On the other hand, in the masculine, paternal hierarchical relationship, paternal-child relationship-based society and male society, as in Europe and the United States, there is no principle that superiors and subordinates directly expose the delicate areas to each other and adhere to each other. It will be handled over the guard area. While maintaining mutual independence and freedom, maintaining a certain distance from each other, observing the movement of the opponent, mutually determining the direction, thinking, ideology taken by the opponent, and ultimately trusting each other In other words, the master-slave relationship is completed in a way that is dry and separated from each other. They trust each other's personality while staying away from each other.

In a maternal-child relationship-based society like Japan, mothers and their superiors appear as cushions for the inferior. The cushions fit flexibly with each other, can be integrated, and directly embody a mental delicate area. In this case, the lower person is also required to have a small cushion in order to maintain a mutual sense of unity with the upper person. Hard marbles are no good. Both upper and lower ranks have a cushioned constitution as a human.

Alternatively, Japanese society itself appears as a big cushion for the people. The emergence of the cushion society, cushion nation.

The cushion is a soft and natural fit for itself or the other party, and will always be compliant. Similarly, humans with cushions, such as women and Japanese, are not fundamentally suited to digging and analyzing sharply.

It is sticky to stick to a superior person as a cushion, not sticking and leaving the body with the body.

A good cushion absorbs it, even when pressed hard, and returns to its original shape. The act of pushing the cushions is a mischief or a mischief by a lower person with respect to a higher person.

In a cushioned society such as a female society and a Japanese society, the greater the degree of cushion, the greater the degree of humanity, and the ideal superior.

(First appearance July 2010)

3. Conclusion

Summary and summary of this document

* This item is common to the book "Feminine personality in Japanese society".

Home and family relations are broadly divided,

(1) Marital relationships Gender relationships that are the basis of a family

(2) Parent-child relationship Father-child, mother-child, father-in-law, mother-child relationship

It can be said that it consists of.

The power relations between men and women in Japanese homes and families

(1) Focusing on marital relationships, in Japan, husbands = men often look strong. The reason is,

□ The bride needs to marry her husband's house and listen to her husband's house.

□ It is male-female and her husband is overpowering.

□ In most cases, husbands mainly make money, and their wives and brides do not make much money and have to rely on their husbands economically.

Emphasizing these points, the claim that Japanese families are patriarchal has become mainstream among Japanese sociologists.

On the other hand, there is also the aspect that a wife = a woman looks strong.

Wife often monopolizes the power of household management and often gives pocket money to her husband. The position of the Minister of Finance who gives pocket money is higher than the one who receives it.

(2) Focusing on parent-child relationships, mothers = women are strong in Japan. Monopolizes the power of parenting, is called an educational mamagon, and is treated as a monster. He has succeeded in turning a child into a robot that moves under the control of his motherhood. On the other hand, my father does not seem to have much involvement with the child, and his shadow is faint.

In view of these maternal influences, the claim that Japanese society is a maternal society has become mainstream among Japanese clinical psychologists.

In this way, the current situation is that the views on the power of men and women in Japan are divided between the case of looking at marital relationships and the case of looking at parent-child relationships, and it is necessary to have an integrated theory that connects both views well. It is.

The author proposes that as an opportunity to integrate the two views well, it can be regarded as "husband = son of mother (mother-in-law)".

Her husband, who has been regarded as a strong patriarch, claims that he is actually a poorly-mature, maternally weak man with a fatherhood as a manipulating robot under the control of his mother and mother-in-law.

In Japan, mothers monopolize child-rearing and form a strong exclusive mother-child union (mother-child union) with children from childhood (mother is the ruler, child is the dependent, mother-manipulating robot) However, the mother-child single-minded state is maintained even after the child becomes an adult, and the existing mother-child union is united to dominate the new bride. Looking only at the "mother's son = husband" and bride-in-law, you can see the composition that has been claimed in the Japanese-patriarchal sociology, where the husband controls the wife who is the bride. However, in reality, her husband is dominated by her mother-in-law, and she is only united with her mother-in-law to suppress her bride.

In order to correctly grasp the power relations between Japanese couples, it is necessary not only to look at the couple (the couple) but also to put the wedge of the mother on the husband side of the couple (the couple). Alternatively, it is necessary to have a mother-in-law and mother-in-law centered view that the mother or mother-in-law is the substantial center of the family and is the true ruler.

Not just looking at the couple,

□ Mother-son (husband) ← (Mother and child union, union that does not allow anyone to break in)

-Mother-in-law (wife)

□ Husband (mother's son)-wife (wife)

You need to look at three at the same time. My husband's father is the son of his mother one generation ago, and his shadow is faint. The husband's sister, like her mother-in-law, is a member of a mother-child association, centered on her mother-in-law.

Her husband, while seemingly a strong patriarch to his wife, is, in fact, perceived as a weak son whose mother's big son is dominated by his mother and incapable of mental independence. is necessary.

The mother's son, husband, and father, unlike the mother's spiritual pillar, are treated like a patriarch but continue to depend on their mother mentally and cannot become the family's spiritual pillar. It is downplayed by the existence being looked down on.

Husbands are separated from their children for work, but in fact, this work is done on behalf of her husband's mother, or on behalf of her own realization. At first glance, it seems that her husband is working hard for herself, and in fact, her husband is taken into her mother, and she works hard for her as a whole with her. The fact is that it is going. My mother is delighted with her son's career advancement, and for her husband, her success in her life has turned into her success in life. Also, the behaviors that husbands take in the company tend to be maternal, like emphasis on the sense of unity and inclusiveness with the company, and men in the company organization including him tend to be adults. It shows that she has not been able to escape from the influence of her mother.

The author,

□ Personal control of son (husband for wife) by mother (mother-in-law)

-Husband's economic control based on his wife's monopoly on household management

By combining the two, maternal and female dominance of men has been established in the entire family and society in Japan, and Japan argues that it is in fact a maternal and female rightful society. The center of the family is mother and mother-in-law.

Theories of Western authority (Bachofen et al.) Have so far denied the existence of maternal societies, and my arguing is in direct opposition.

Correlating the national character of the Japanese with the personality of the gender, the Japanese are feminine (a sense of mutual unity, emphasis on affiliation. Being protected by a convoy ceremony, emphasizing self-protection and safety. Emphasizing risk avoidance and responsibility avoidance. It is concluded that it is moving in liquid molecule motion and wet ...). This is considered to be immovable evidence that Japanese society is a women's and mother's rights society. The Japanese move with mother-in-law (they do not allow any answers to the immediate younger who is equivalent to the bride, such as juniors), are full of jealousy, and dominate their personality unilaterally and tyrannically. This, in turn, represents the strength of the mother and mother-in-law in Japanese society and the power of control. Therefore, it is necessary to take a mother-centered and mother-centered perspective in analyzing Japanese society and family.

In the past, Japanese men have been fighting with domestic violence as ruthless rioters or fathers of lightning in an attempt to break control of their mothers and wives. And the consequences of being abandoned. Or, they try to escape to work outside the home, but it is impossible to break away from the mother's psychological influence and dominance, as working hard at work becomes her realization.

It is thought that this dominance of Japanese society by women and mothers is due to the fact that the foundation of Japanese society is a woman-oriented, rice-cultivation culture tied to irrigation and collaboration. Therefore, I wrote that Japanese men have broken away from traditional rice farming culture and newly renewed their patriarchal homes, such as Western, Arab and Mongolian nomads, and dry fatherhoods like fathers of herders. Insist that you should be able to compete with your mother and wife by wearing them, and that you should be free from mother and wife control. This is the Japanese male liberation theory. In short, it calls for the establishment of paternity in parenting and household management to be a truly dominant and respected father in society. The author anticipated that by changing rice farming from a traditional Japanese method to a more dry American California method, it would be possible to achieve dry paternity in society while maintaining rice farming. I have.

In my opinion, ultimately, a 50:50 equal relationship between men and women is desirable. This claims to be the ultimate gender equality. Just as in Europe and the United States, men and paternity become too strong, as in Japan, women and maternity become too strong. Household management is the introduction of a monthly system in which husbands and wives take turns in January.

(First appearance June 2012)

Documents

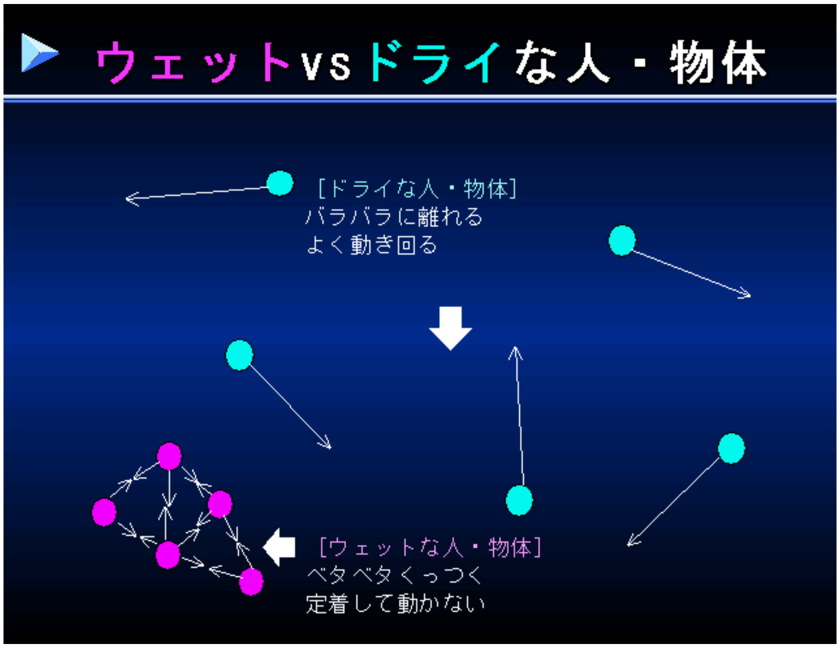
Summary of dry and wet personality and attitude

Dry or wet personalities and attitudes can be summarized as described in the table below.

	Wet	dry
[A]	(Psychological proximity orientation)	
[A1]	[Identical and common psychological positions with others]	

[A1.1]	Collectivism trying to move together	Individualism trying to move apart from each other individually and individually
[A1.2]	Dense oriented crowding each other small area	Wide-area dispersion-oriented scattered over a wide area
[A1.3]	Uniform (homogeneous) orientation Trying to fit each other into a uniform frame	Respect for diversity (heterogeneous orientation) Respect for each other's diversity
[A1.4]	Attempt to align actions that take synchronization	Don't try to match anti-synchronization-oriented actions with each other
[A1.5]	Mainstream-oriented (authoritarian) tries to follow the mainstream (already acknowledged) opinion	Non-mainstream oriented (anti-authoritarian) Minority is willing to take opinion
[A2]	[Building relationships and relationships with others]	
[A2.1]	Relationship-oriented Actively trying to have human relationships with others	Non-relationship-oriented Does not try to have much human relationships with others
[A2.2]	Crony-oriented priority is given to the relationship with others with already ties (nepotism)	Non-crony-oriented with or without existing nepotism on to have a relationship with others
[A3]	[Freedom of action decision]	
[A3.1]	Regulatoryism regulates each other's behavior	Liberalists try to move freely (moving around)
[A4]	[Self-determination of behavior]	
[A4.1]	Interdependent orientation Dependent on each other	Independent (self-reliance) oriented to act in independent and self-supporting each other
[A4.2]	Heteronomous oriented their intention not decided only yourself, leave the decision to the surroundings	Autonomous orientation You can decide yourself

[A5]	[Ensuring privacy]	
[A5.1]	Anti-Privacy Don't respect each other's privacy	Respect for privacy We respect each other's privacy
[A6]	[Ensuring clarity and rationality of action]	
[A6.1]	Ambiguous orientation My opinion is not frank and clear	Clarity (anti-ambigity) orientation Your opinion is straightforward and clear
[A6.2]	Unreasonable due to emotionally indivisible things	Reasonable-oriented and simplistic to emotionally against things, the rational behavior
[A7]	[Ensuring group openness]	
[A7.1]	Closed-oriented like to have in a closed population	Open- minded prefer to be in an open-minded group
[B]	[Psychological movement / activity / movement-oriented]	
[B1]	[Ensuring dynamic energy and mobility]	
[B1.1]	Static orientation Do not try to move around voluntarily	Dynamic-oriented when you Ugokimawaro voluntarily
[B1.2]	Settlement orientation Try to settle in the existing land or organization	Non-fixed (movement and diffusion) oriented to try to constantly move without fixed to now have land and organizations
[B1.3]	Precedent-oriented Trying to stay in the area where you have been	Originality-oriented when you Susumo to an unknown area



ウェットvsドライな人・物体

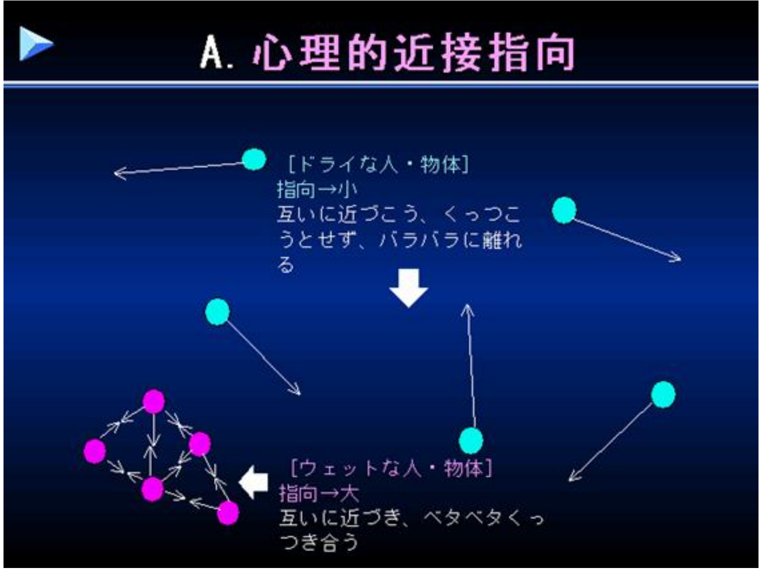
[ドライな人・物体]
バラバラに離れる
よく動き回る

[ウェットな人・物体]
ベタベタくっつく
定着して動かない

Hereinafter, based on the results of the above arrangement, a detailed description will be given in detail of what kind of human behavior is related to dry / wet. The detailed contents of the dry / wet behaviors are described in detail, including how they can be explained by the presence / absence of activity / mobility and the strength of psychologically close orientation.

● A. Psychological proximity-oriented (wet)-non-proximity-oriented (dry)
relates to the strength of orientation that is psychologically close (shortening the distance)

to another person and sticks and does not leave.



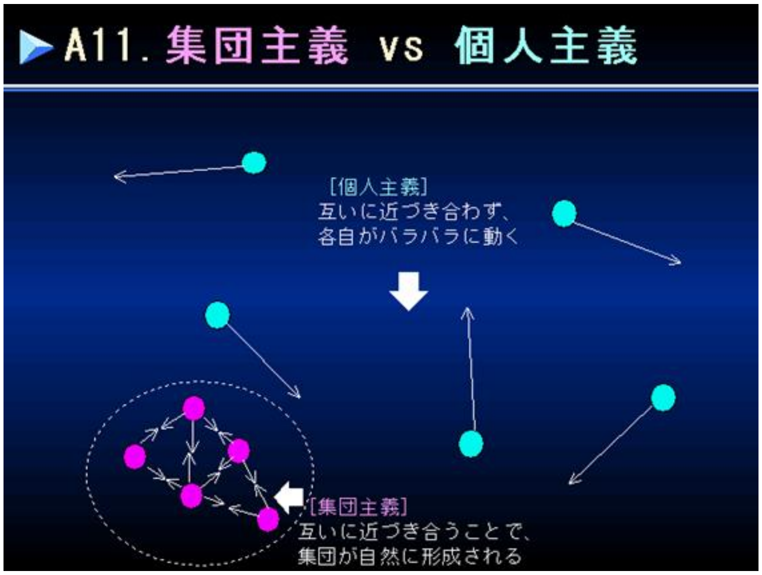
A. 心理的近接指向

［ドライな人・物体］
指向→小
互いに近づこう、くっつこうとせず、バラバラに離れる

［ウェットな人・物体］
指向→大
互いに近づき、ベタベタくっつき合う

◎ A1. Psychological position identical / common (wet)-difference / differentiated (dry) Psychological position with others There is a dimension about whether to go to the place where other people are and to try to gather. That is, in order to be psychologically close to another person, it is necessary to occupy the same place (psychological position) as the other person, and for that reason, people form a group, crowd, or take a synchronized action.

○ A1.1 Collectivism (wet)-Individualism (dry)



A11. 集団主義 vs 個人主義

［個人主義］
互いに近づき合わず、
各自がバラバラに動く

［集団主義］
互いに近づき合うことで、
集団が自然に形成される

A1.1	Dry = individualism	Wet = collectivism

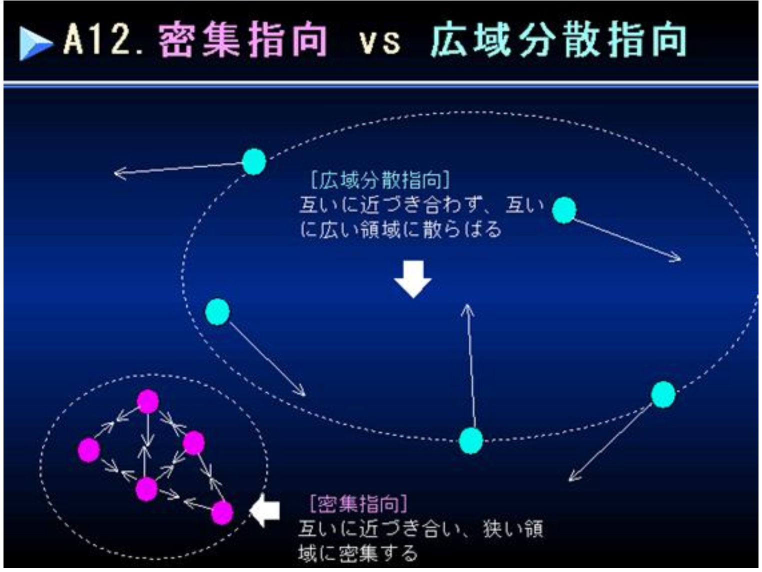
Definition	Try to move independently and individually by each other	Gather together and try to move together
No.	[Example ↓]	[Example ↓]
1	Prefer to act alone or alone	Prefer to act in groups
Two	Prefer separation and independence from others	Prefers integration and fusion with others
Three	Put your personal interests first	Prioritize the interests of your group (over the interests of individuals)
Four	Prefers to take a different path alone from others	I don't like to take a different path alone

[Explanation] In a state where

each person has a psychological attraction and the idea of approaching others psychologically is working, the individuals stick to each other to form a unity and gather together. (Likes). By approaching each other psychologically, each individual will be psychologically attached to each other and united and united within one group / organization. Once they stick together to form a group, they attract each other and work together to work together, and everyone tries to stay together. They try to create groups and keep them together, and deny the power to split them. Within these groups, the power to keep people in groups (group cohesion) is working, and they will continue to work in groups and groups, and the movement of the whole group will be more important than the movement of oneself. This leads to prioritizing the interests of the whole group over those of the individual. When an individual inside tries to leave alone (attempts to withdraw), force acts in the opposite direction, trying to pull back into the group. In this way, if we try to get together and move together, we call it collectiveism. Collectivism can be said to be a wet behavior in that it is oriented towards being close together and being united psychologically.

On the other hand, if the idea of approaching others to each individual does not work very much, the individuals try to stay apart from each other without approaching and gathering with each other. They try to move apart from each other individually. Therefore, a group does not occur naturally unless it has a purpose. It's easy to break the group that has come. Individuals can move freely (determining their own movement and direction of travel) independently (by themselves) without worrying about the gravitational pull from the surroundings, and can go on a different path from others around them it can. In that regard, it is possible to prioritize your own movements and interests. When trying to get out of the group, others can easily withdraw because there is no gravitational pull from others around them. In this way, trying to exist or move individually and individually from one another is called individualism.Individualism does not aim to be separated from each other and psychologically close, It can be said to be a dry behavior.

○ A1.2 Densely-oriented (wet)-Wide-area dispersion-oriented (dry)



▶A12. 密集指向 vs 広域分散指向

[広域分散指向]
互いに近づき合わず、互い
に広い領域に散らばる

[密集指向]
互いに近づき合い、狭い領
域に密集する

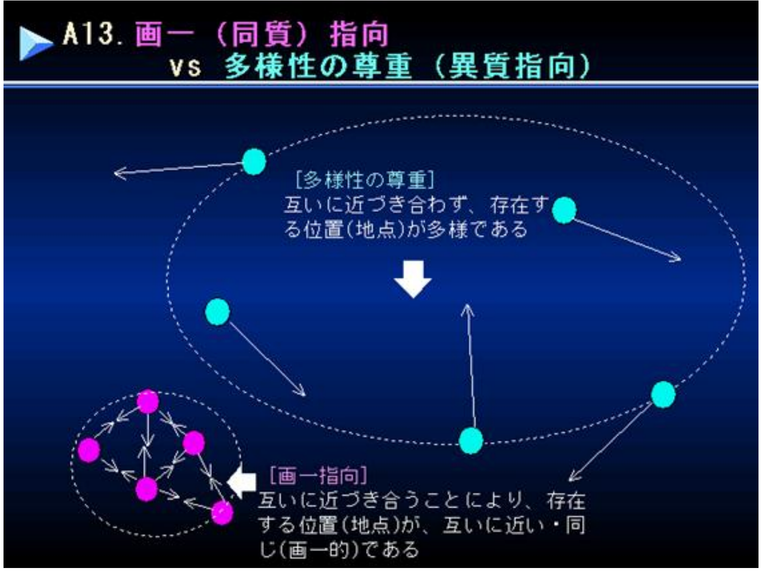
A1.2	Dry = wide area dispersion orientation	Wet = densely oriented
Definition	Scattered over a large area	Crowd in narrow areas
No.	[Example ↓]	[Example ↓]
1	Try to spread in a large space	Try to be dense in a small space
Two	Prefer to be in private room one by one	Prefer to be in a large room with many people
Three	Objectives are objective	Not objective
Four	Wide view of things	A narrow field of view to see things

[Explanation] In a state in which

each individual has an idea of psychologically approaching another person, the individuals approach each other and stick to each other, so that the distance to the partner decreases. By approaching in a direction that is not separated from each other, they become united and densely packed in a narrow space that is not separated from each other (like a large room). In this case, the viewer sees things within a narrow range of each other, and the field of view is narrowed. Or, they can't see enough distance from each other, so they lack objectivity. In order to concentrate on each other at a higher density, authority and other matters are concentrated in the center where everyone gathers (centralized authority) and do not spread to the periphery. Such orientations that reduce the distance between each other can be summarized by the term “dense orientation” and can be said to be a wet behavior style.

On the other hand, when the degree to which each individual is trying to approach the other psychologically is small, the individual is less likely to approach and unite with each other, and is dispersed at a lower density in a wide space (by increasing the distance). Exists, apart). If the distributable area is small, people tend to be in a private room, that is, separated from the space where others are located by a wall or door (to increase the distance from the place where others are located). . Since it is distributed over a wide area, it is possible to see a wide range of things at once, and the field of view is wide. There is enough distance between each other so that you can see things objectively. In order to spread to the surroundings at a lower density than each other, authority etc. will be distributed more and more to the local area (decentralization). As described above, the orientation toward dispersing and distributing by increasing the distance from each other can be summarized by the term “wide-area dispersion orientation”, and can be said to be a dry behavior style.

○ A1.3 Uniform (homogeneous) oriented (wet)-respect for diversity (heterogeneous oriented) (dry)



A13. 画一（同質）指向
vs 多様性の尊重（異質指向）

[多様性の尊重]
互いに近づき合わず、存在する位置(地点)が多様である

[画一指向]
互いに近づき合うことにより、存在する位置(地点)が、互いに近い・同じ(画一的)である

A1.3	Dry = respect for diversity (heterogeneous orientation)	Wet = uniform (homogeneous) orientation

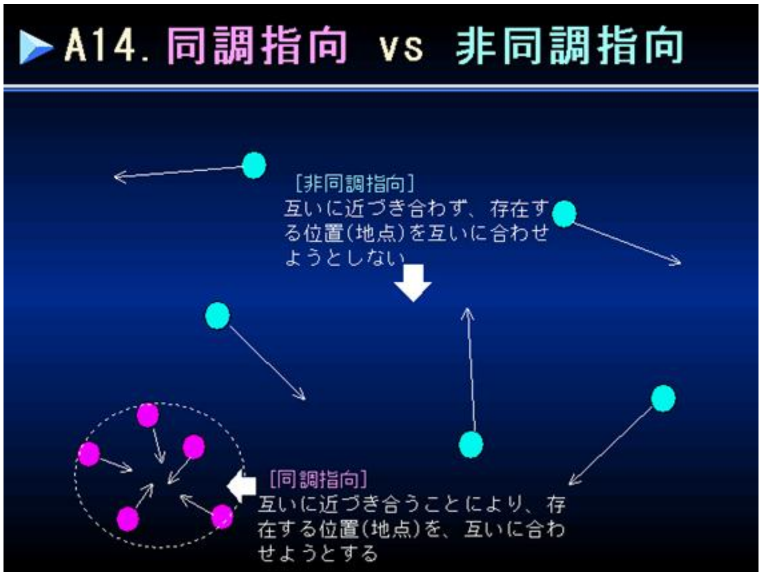
Definition	Respect each other's diversity	Try to fit each other in a uniform frame
No.	[Example ↓]	[Example ↓]
1	Do not try to be side by side	Try to be side by side with others
Two	Tolerant of people who have different opinions	Not tolerant of someone who has a different opinion
Three	Recognize people's diversity	Try to put people in a uniform frame

[Explanation] If

each individual has an idea of approaching others psychologically, they try to approach each other psychologically and concentrate on the same place (location / location) psychologically. Try to do so. Attempts to have the same (common) locations that exist. By trying to occupy the same position physically and psychologically, they are arranged side by side in a uniform state. Since the existence positions are united in a uniform state, it is not attempted to go to another position (being individual in terms of the existence position) from there (it is immersed). In addition, they do not admit the existence of individuals who are going to be unique within themselves (and try to occupy a different position), and try to pull them into their own position. (Not tolerant of different opinions). In this way, aiming at being at the same position psychologically with each other can be summarized by the term "uniform (homogeneous) orientation", and can be said to be a wet behavior style. Having everyone take the same psychological existence position means that everyone is densely located at that position, which is related to dense orientation.

On the other hand, when each individual has a low degree of psychological proximity to others, people are attracted to each other, there is little degree of unity, and the existing positions are separated from each other (various). Tolerate. There are many outliers in the distribution in space (the width of the distribution is large). Because of their belief that they are in unique positions that are different from each other, they are tolerant of having different opinions. Such a psychological orientation to occupy various positions can be summed up in terms of respect for diversity or heterogeneous orientation, and can be said to be a dry behavior style. The fact that each person tries to be at a different psychological existence position apart from each other can be said that their locations are widely dispersed psychologically, and is also related to the wide-area dispersion orientation.

○ A1.4 Tuning Direction (Wet)-Anti-Tuning Direction (Dry)



▶A14. 同調指向 vs 非同調指向

[非同調指向]
互いに近づき合わず、存在する位置(地点)を互いに合わせようとしない

[同調指向]
互いに近づき合うことにより、存在する位置(地点)を、互いに合わせようとする

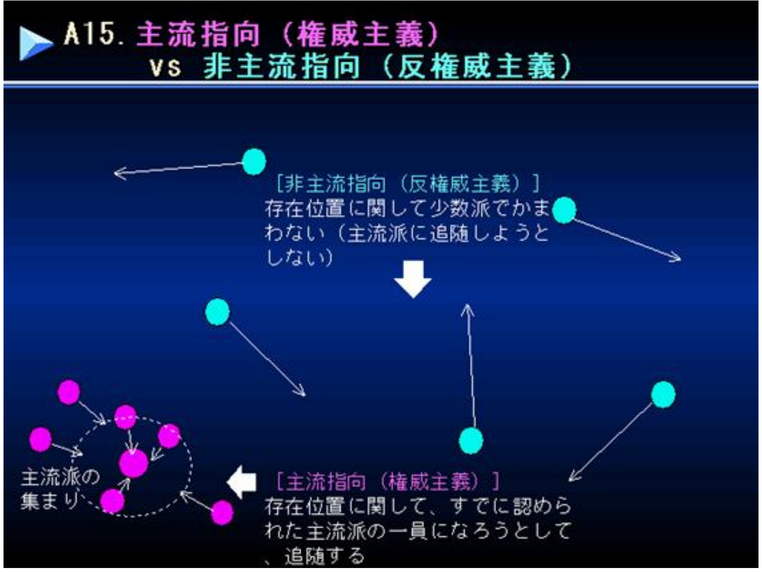
A1.4	Dry = anti-tune orientation	Wet = tuning orientation
Definition	Don't try to match actions	Try to match the actions taken
No.	[Example ↓]	[Example ↓]
1	Try to do something different from everyone around	Try to do the same with everyone around
Two	I don't like imitating others	Likes to imitate others
Three	Try to be individual	Trying to be immersed

[Explanation] To

try to match one's actions and direction to others around you (to make them the same as each other) (orientation toward entrainment) Means that. The greater the number of peers sharing the same psychological location, the higher the population density at that psychological location. It refers to the fact that psychological gravitation has been exerted between individuals, and as a result, each person has been concentrated in the same psychological position. Trying to do the same thing as others around you (to imitate others around you) means psychologically homogenous and approaching each other (to occupy the same position). The fact that those who have the same opinion only try to unite is a manifestation of the attitude of trying to unite and fuse with each other by securing the same psychological homogeneity and having the same position psychologically. The same style of behavior is to avoid being alone and trying to be immersed. Owners of such an orientation are insecure and inevitable unless they are with someone. I can not stand loneliness. Each of these behavioral modes includes a motivation to use psychological attraction to unite each other and to be in the same psychological place. As described above, the orientation toward synchronizing the behavior with the surrounding others, that is, the tuning orientation leads to maintaining the same position psychologically as the surrounding others and can be said to be a wet behavior style.

In an environment where each person is less likely to be psychologically close to others, the individual is psychologically free from the gravitational force of trying to unite with each other, and separate (unique) from each other. (Individual) position can be secured. There is no attraction in the direction of sharing the psychological position with others around you, so you do not try to match your actions to others around you (do something different from everyone around you, do not imitate others) Do not be afraid to be isolated from the surroundings.) In this way, the orientation toward not synchronizing the behavior with others around (anti-synchronization orientation) is that it does not try to approach psychological proximity with others around it, dry It can be said that it is a behavioral style.

○ A1.5 Mainstream oriented (authoritarian) (wet)-Non-mainstream oriented (anti-authoritarian) (dry) [Example]



A15. 主流指向（権威主義）
vs 非主流指向（反権威主義）

［非主流指向（反権威主義）］
存在位置に関して少数派でかまわない（主流派に追随しようとしない）

［主流指向（権威主義）］
存在位置に関して、すでに認められた主流派の一員になろうとして、追随する

A1.5	Dry = non-mainstream oriented (anti-authoritarian)	Wet = mainstream oriented (authoritarian)
Definition	You don't have to be mainstream about your opinion	Try to follow the mainstream (already acknowledged) opinion
No.	[Example ↓]	[Example ↓]
1	It's okay to belong to a	Try to be a member of the

	minority	mainstream
Two	It is difficult to believe what is said to be authoritative	It is easy to believe what is said to be authoritative
Three	Not sticking to brand	Stick to the brand when buying things

[Explanation] The

mainstream is the group where a relatively larger number of people are already gathered. Orienting to such a mainstream means going to a place where everyone is already crowded (major) and trying to join them. The mainstream, major orientation, which seeks to join with the majority and mainstream, which already has a large number of people, is psychologically the same as trying to match the position where people are already crowded with the position where you are. It's a wet action, trying to get closer to each other and trying to stick together.

Authorities (for example, professors at renowned colleges of medicine and designers of luxury brands) are already surrounded by a number of psychological followers, and the majority (the mainstream) who have already made their presence unwavering It is positioned as the central person in. In that sense, those with authoritative people have the highest psychological population density. Believing in authority promises to be able to participate in a psychologically high population density, believing in those who are said to be authoritative, and being easy to follow up (such as faith in authoritative product brands, etc.).) Means that you want to go to a place with high population density where many people are gathered in the psychological distance space, and that you are likely to think that you want to be dense. It is a form of mainstream orientation and a wet behavior.

What is not mainstream (whether non-mainstream or minor) is the mode of behavior in which a minority is acceptable. Trying to go to a quiet place where there are not many people. Non-mainstream, minor-oriented behavior that is low-population, low-population, low-population, low-population, far away from each other, and is oriented towards going there is a dry behavior It can be said.

To disbelieve in authority is not to try to enter the majority (mainstream) people who are drawn to authority, and do not dare to enter the mainstream, do not try to get together, walk your own way This is the behavior style. In psychological distance space, it is an action that tries not to gather in places where others are densely located (where there are authoritative people and products made by them), and to try to keep distance. It can be said that it is one form. This is a dry behavior.

(Addition)
Regarding the relationship with status, the upper class occupies a more mainstream and important position in the society, while the lower class is relegated to a minor, unobtrusive, non-mainstream position. I have.

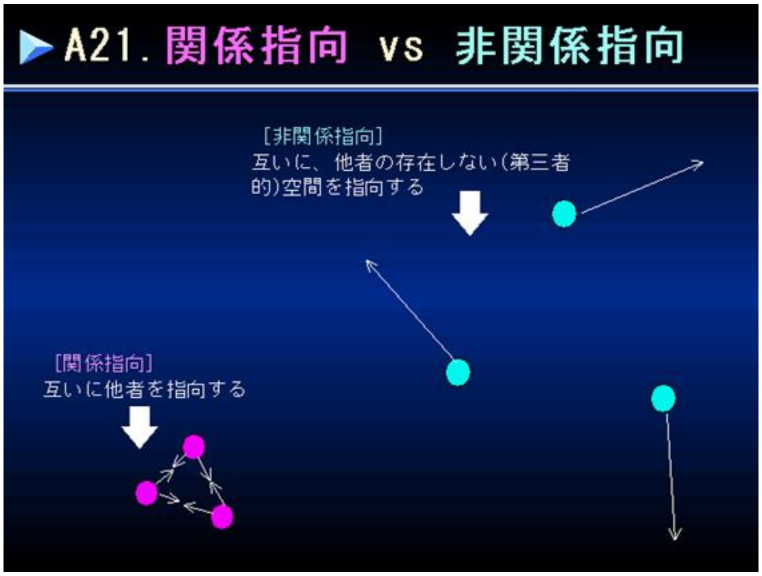
Actions that are oriented toward the upper class (for example, those who are more upscale trying to mimic the culture of the upper class) seek to belong to the social mainstream, that is, everyone wants to longing and wants to get together It is an action that tries to go to a social position, and it can be said that it is wet.

In addition, the attitude of discriminating between the top and bottom of a person's status is to stick to whether or not he or she is socially powerful = authoritative or mainstream, and is obsessed with the values of the mainstream school. In that respect, it can be said that it is mainstream oriented and wet.

It seems that such a strong tendency to distinguish between upper and lower positions does not necessarily correspond to the height of the position to which the person actually belongs. For example, in Japan, lower-ranking ordinary people who take the attitude of “government” = reputation for the authority of government offices accept the mainstream value of the organization “government” = “government” without criticism. The point that they are trying to match, even if their affiliation is non-mainstream, is mainstream-oriented and wet.

◎ A2. Building Relationships and Relationships with Others (Wet)-Non-Building (Dry)
There is a dimension about whether to actively build relationships and relationships with others. Those who aim at each other by psychological attraction mutually create a connection by maintaining the state of being newly psychologically connected and connected with the other who is facing each other.

○ A2.1 Relational / connection oriented (wet)-non-related / disconnection oriented (dry)



▶A21. 関係指向 vs 非関係指向

［非関係指向］
互いに、他者の存在しない（第三者的）空間を指向する

［関係指向］
互いに他者を指向する

A2.1	Dry = unrelated, cutting-oriented	Wet = relation / connection oriented

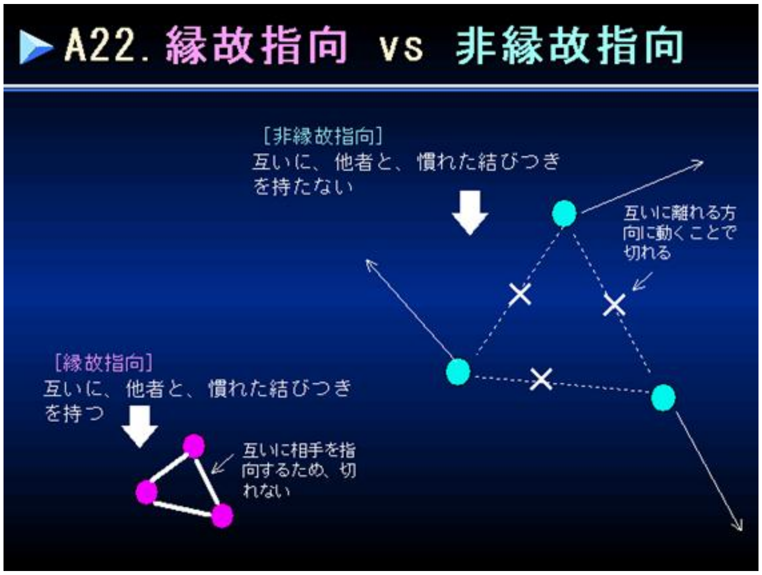
Definition	Does not try to have much human relations with others (attempts to break relationships)	Actively establish and connect with other people
No.	[Example ↓]	[Example ↓]
1	Don't like to interact with others	Prefer to interact with others
Two	I don't particularly care about giving a good impression to others around me	Always care about making a good impression on others
Three	The relationship between people is strange	The way people interact is intimate
Four	I don't want to disclose myself to others	Want to disclose your inner self to others

[Explanation] When

each individual has the idea of working psychologically close to another, the individuals draw each other to themselves by gravitation or approach each other. Then, they will point to each other. In other words, the emphasis is on attracting and approaching each other with others (emphasizing the human relationship itself). By attracting each other, they like to come close enough to each other and to touch each other, and as a result, their relationships are intimate. They come close to each other, share the same position, and become sympathetic with each other from a psychological point of view. It makes it easier for you and others to attract each other and to be psychologically and physically united (prefers to use the word love). In order to be psychologically close to each other, I try to like other people around me or give a good impression. Alternatively, they will actively disclose their inner qualities to others and try to share their interests with each other (so as to occupy the same position psychologically and approach psychologically). Actively trying to establish (join, connect, connect) relationships with the other party in this way can be summed up in terms of relationship-oriented or connection-oriented, and can be said to be a wet behavior style. The relationship-oriented can be said to be human-oriented because other people are directly targeted.

In a state in which each individual does not attempt to approach the surrounding others psychologically, it lacks the opportunity to attract each other by attraction, approach each other, and point each other (human) toward each other. In this regard, we see human relationships as a means of doing things. Because they do not attract and approach each other, they do not like to interact with other people, and it is difficult to interact with others. Since they are in different positions psychologically, they are less likely to sympathize with each other and have less consideration for each other (not enough). Because they do not share their interests with each other, they do not want to disclose themselves to the other person, nor do they dare to like it. They are oriented toward inorganic matter, far from humans. Thus, those who are not psychologically separated from each other and do not intend to establish relationships with others (or are oriented to sever or sever) are non-relational orientations or disconnections. It can be summed up by the word orientation, which is a dry behavior.

○ A2.2 Related orientation (wet)-Non-related orientation (dry)



▶A22. 縁故指向 vs 非縁故指向

［非縁故指向］
互いに、他者と、慣れた結びつきを持たない

互いに離れる方向に動くことで切れる

［縁故指向］
互いに、他者と、慣れた結びつきを持つ

互いに相手を指向するため、切れない

A2.2	Dry = unrelated	Wet = connection oriented
Definition	Whether or not you have an existing relationship in relation to others	Prioritize relationships with others who are already connected
No.	[Example ↓]	[Example ↓]
1	We do not respect connection	We value connection by connection
Two	Don't like parent molecular relationships	Prefer parent-molecule relationships with people

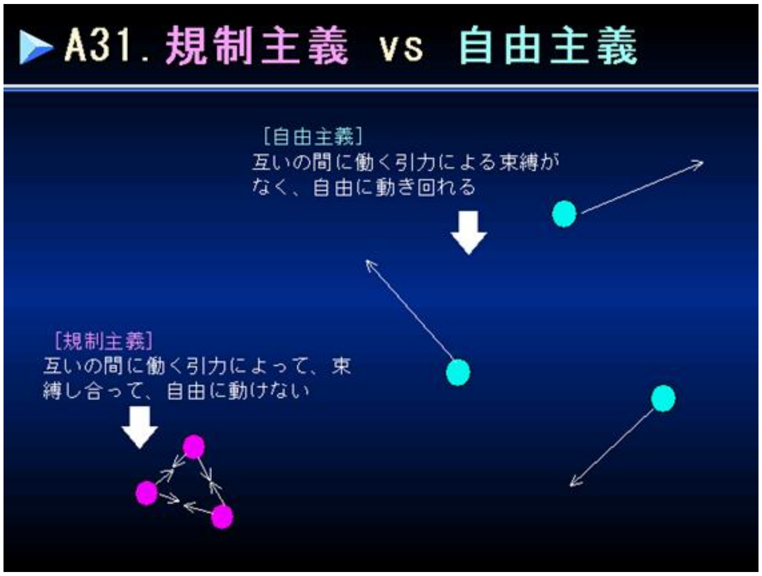
[Explanation]

By repeating the state in which individuals adhere to each other (psychologically unite) by psychological attraction, the connection itself between people becomes accustomed (the connected state) Becomes commonplace and adhesions occur). It is thought that the state where human beings have a familiar connection with each other and exert gravitational forces on each other is "having a connection". Humans can have strong ties and adhesions due to their psychological proximity to each other. The relationships between humans, which are naturally connected by the attraction of each other, often deepen to the same level as a family that is linked by blood, and at that time, a family atmosphere is created. (Such as the parent-molecule relationship that simulates the actual parent and child). Such a strong connection between the everyday and long-term can be summarized by the term "neutralism-oriented" and can be said to be a wet behavior style.

If each person has a small attractive force to stick to another person, it is difficult to create a connection with the other person, and it is difficult to establish a connection . Weak ties between humans, weak adhesion. Alternatively, the level of social interaction is low and not family-like. Directing a state in which mutual connection is unlikely to occur can be summarized by the term non-neutral pointing, and can be said to be a dry behavior style.

◎ A3. Freedom of Action (Dry)-Inconvenience (Wet)
There is a dimension as to whether you can go freely in the direction you think. If gravitational forces are working toward each other psychologically close to each other, the gravitational forces cause people to be unable to move freely psychologically.

○ A3.1 Regulation (wet)-Liberal (dry)



▶A31. 規制主義 vs 自由主義

［自由主義］
互いの間に働く引力による束縛がなく、自由に動き回れる

［規制主義］
互いの間に働く引力によって、束縛し合って、自由に動けない

A3.1	Dry = liberal	Wet = regulatory
Definition	Try to move freely around each other	Regulate each other's behavior

No.	[Example ↓]	[Example ↓]
1	Don't like being restricted in freedom of action	Prefer to be restricted in freedom of action
Two	Allow each other to act freely	Check each other's actions (pull each other's feet)
Three	Don't like to bind each other	Prefer to bind each other
Four	Allow runaway	Do not allow only one person to run through in the group
Five	Responsible only for the person who made the mistake	Even if you make a mistake, you will be responsible for solidarity with the people around you

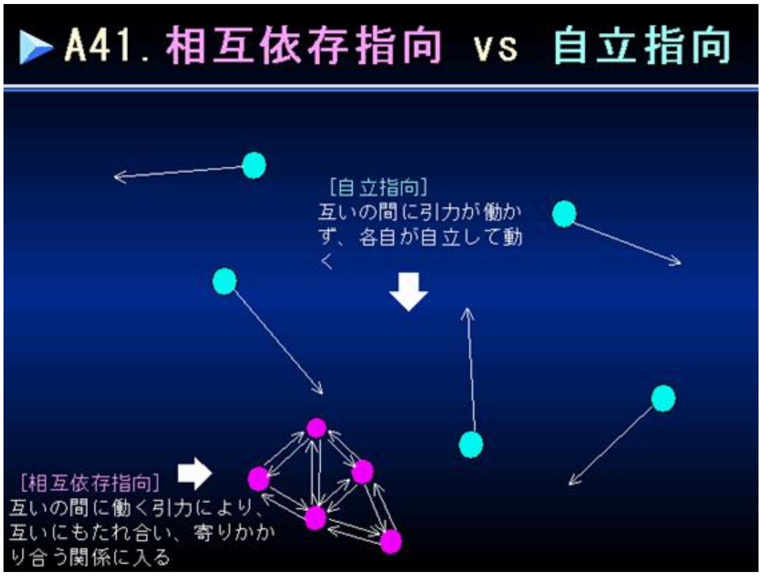
[Explanation] If

each individual tries to work psychologically close to others, the gravitational force causes the individual to move freely in the direction they want to go at first. You will not be able to do it. Psychological attraction causes the movements of individuals to approach each other in a direction of restraining, binding, and restraining (pulling their feet). The state in which the gravitational force of the human beings who binds each other's movements works is the state where there is "regulation". In human relationships, if gravitational forces are exerted between each other, it becomes a force that restrains the free behavior of humans (becomes a tie), and it becomes impossible to move.
When gravitation is working between individuals, if one person tries to deviate from the surroundings, it does not allow the other person to leave the other person and stays together. The behavior is regulated by the attractive force. This is what causes the person who took the action to feel that the feet are struggling, tied, and have no freedom of action.
In the presence of psychological gravitation, if one person takes an action, the gravitation is working, and others around him may be pulled at a time. Is not limited to the person who took the action, but to the solidarity of everyone around. In such a situation, it is impossible for an individual to achieve free action alone. For this reason, measures are taken such that no action is taken unless the other people in the surroundings agree.
Within a group with psychological gravitation, only one person cannot run through. When one person tries to run away, the gravitational force works between the person trying to escape and the others around him, some people around him move along with it, and others around him run away It is to try to exert the power to try to pull back into themselves. Even if you try to move alone, you will not be able to move freely due to the psychological gravitation that works with others around you and tries to maintain the closeness of each other.
Such an orientation to regulate each other's movements can be summed up in the term of regulatoryism, and can be said to be a wet behavior.

On the other hand, if the psychological attraction that the individual exerts on the other person is small, the individuals approach each other and do not often bind and restrain (there is no restriction on human relations and they can move freely). When you try to move in a certain direction, you can freely move around without being restricted by anyone without pulling the opponent's feet by attractive forces. Each person is free from each other's surroundings (such as running away) and can always move freely in the direction he wants to go (allowing each other to act freely). Responsibility for the consequences of taking an action can be limited only to the person who acted. Directing such a state that they can freely move around can be summarized by the term liberalism, and is a dry behavior.

◎ A4. Self-determination of behavior (dry)-non-determination (wet)
There is a dimension as to whether one can make a decision on one's own behavior (whether it is necessary to follow the intentions of others). When psychological gravitation is exerted, one's own actions cannot be determined by one another, but depend on the behavior of others around them.

 A4.1 interdependence oriented (wet) - independent and self-oriented (dry)



▶A41. 相互依存指向 vs 自立指向

[自立指向]
互いの間に引力が働かず、各自が自立して動く

[相互依存指向]
互いの間に働く引力により、互いにもたれ合い、寄りかかり合う関係に入る

A4.1	Dry = independent and independent	Wet = interdependent orientation
Definition	Act independently and independently of each other	Depend on each other (lean)
No.	[Example ↓]	[Example ↓]

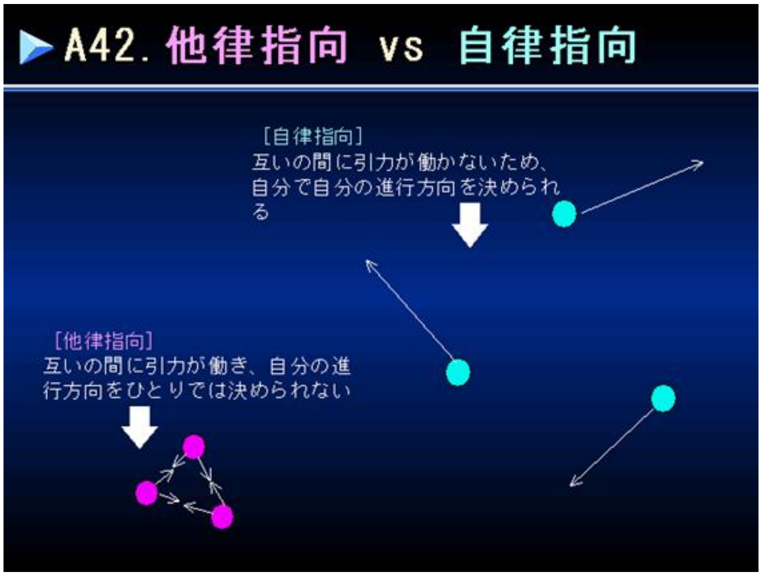
1	Like to be independent of each other	I like to lean on each other in social situations
Two	Independence	Strong request
Three	Hate spoilers	Trying to spoil each other
Four	Dislike making factions	Want to create a faction

[Description] In a state where

each individual is trying to approach the surrounding others psychologically, by attracting and sticking to each other, they lean on each other, that is, a relationship of leaning against each other. When psychological gravitation is strong, one's own behavior depends on the other's behavior. Your actions depend on your opponent's movements. The degree to which one leans psychologically on the partner increases in deciding how one should be. Leaning on each other depends on each other's condition. Each other tries to lean on each other, and the desire for that point is increased. In other words, when psychological gravitation is strong, one's own behavior depends on the other's behavior. In that regard, your actions depend on the opponent's actions. That is, the behavior becomes interdependent. In addition, the degree of psychological leaning toward the person who decides the way of himself increases, and the desire to ask becomes stronger. This leads to a unity (= formation of a faction) in a state where each person is dependent on each other, and also leads to trying to appeal to the outside one's own power. Such an orientation toward a leaning relationship can be summarized by the term interdependency orientation and is based on psychological attraction, so it can be said that it is a wet behavior style.

On the other hand, if each individual tries to approach one another psychologically and does not try to use psychological gravitation, the individual will be affected by the movement of the other person in determining his or her own movement. , And you can decide and act on yourself (you do not have to rely on others around you. There is little degree of being determined by others around you). In that respect, he is independent and independent from others around him. They do not lean on each other and have little request. Such a tendency toward independence / independence is a dry behavior style because psychological attraction is weak and becomes remarkable when moving around independently of each other.

○ A4.2 Other directional (wet)-autonomous directional (dry)



▶A42. 他律指向 vs 自律指向

［自律指向］
互いの間に引力が働かないため、
自分で自分の進行方向を決められる

［他律指向］
互いの間に引力が働き、自分の進
行方向をひとりでは決められない

A4.2	Dry = autonomous orientation	Wet = other law oriented
Definition	You can decide yourself	You can't decide your own decision, leave it to others
No.	[Example ↓]	[Example ↓]
1	Have their own opinion	Easily influenced by the opinions of others
Two	Unaffected by the surrounding fashion (not influenced by)	Swung around by surrounding fashion
Three	You can decide your future course by yourself	Can't decide (affected by surroundings)

[Explanation]

An individual who is in the midst of gravitation trying to be psychologically close to others is oriented (or compelled to) determine his or her behavior and direction of travel by others around him. Absent). In the state of gravitational force, each person likes to move in the direction of his or her own movement, whether or not he or she likes the direction of his or her movement, under the influence of gravitational force (such as restraint) that keeps the other person away from himself / herself (I can't keep my independence). Your path is determined by the gravitational forces of others around you and cannot be determined by yourself. In that sense, the influence of others around you is great. In other words, one's own movement is not determined independently, but takes a "context-dependent" action determined by the context with the surroundings. Being

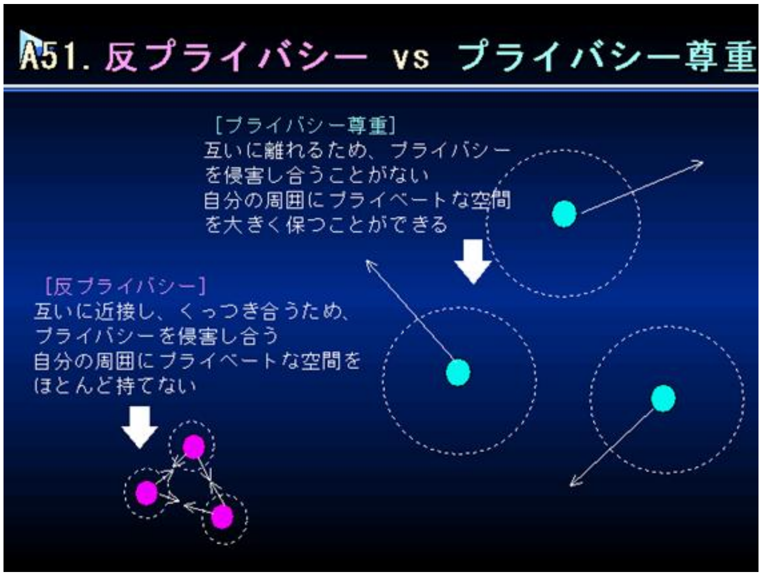
swayed by the surrounding fashion means that the psychological attraction emanates from the surroundings (for example, a friend says, "I've already done xx . You wo n't xx ?" It is to move as attracted. Attraction causes individuals within them to be insensitive (and have no opinion of their own) to lack the independence of the actions they take. In this way, directing one's actions and the direction of travel to the state of being entrusted (deposited) by the gravitational pull of the surrounding others can be summarized by the term "other law orientation", and wet behavior It can be called a style.

On the other hand, when the degree of psychological proximity to the other person is small, each person can determine his or her own behavior and direction of travel independently of the gravitational pull from the surrounding others (Can maintain independence). You do not have to change your direction of movement to match the movements of others around you. You can keep your opinion without being swayed by surrounding trends (fashion, etc.). Directing a state in which one can determine one's own behavior and traveling direction without being influenced by the gravitational force of others around him can be summarized by the term autonomous orientation, and can be said to be a dry behavior style.

◎ A5. Privacy (dry)

-non- wet (wet) There is a dimension as to whether you can keep your personal affairs secret. Attempting psychological proximity to others is constantly increasing the possibility of violating others and their private territory (the closer you are to others, the more your state becomes visible to others). Become). Also, in a state where psychological gravitation is working to keep the distance to the opponent close, by taking some action against each other, as a reaction, what was thought by others themselves Feedback can be obtained and each other's privacy is violated.

○ A5.1 Anti-Privacy (Wet)-Respect for Privacy (Dry)



A51. 反プライバシー vs プライバシー尊重

［プライバシー尊重］
互いに離れるため、プライバシー
を侵害し合うことがない
自分の周囲にプライベートな空間
を大きく保つことができる

［反プライバシー］
互いに近接し、くっつき合うため、
プライバシーを侵害し合う
自分の周囲にプライベートな空間を
ほとんど持てない

A5.1	Dry = respect for privacy	Wet = anti-privacy
Definition	Respect each other's privacy	Don't respect each other's privacy
No.	[Example ↓]	[Example ↓]
1	Does not interfere with the privacy of others	Want to intervene in the privacy of others
Two	Don't like to monitor each other	Like to monitor each other
Three	Don't like to gossip about others	Likes to gossip about others
Four	Don't like to inform the authorities	Prefers to inform the authorities
Five	I don't care how I see others	I care about how I see others
6	Don't like to make up	Prefer to make up

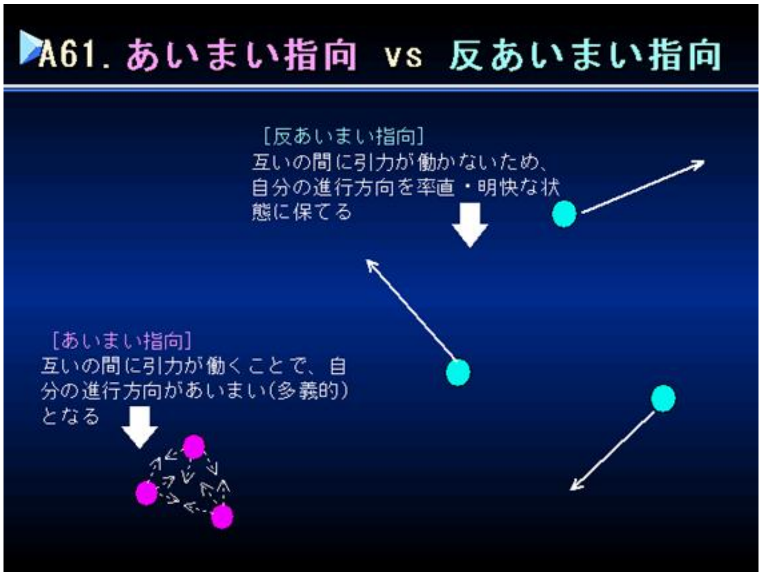
[Description]

Frequent attachment and contact by approaching others psychologically can lead to constant intrusions into each other's private space, and to the privacy of others (or self). It leads to interference (intervention in private affairs). Preferring to gossip or trying to inform the authorities of someone else's behavior means that you monitor others (which may be a source of talk or sniffing) and intervene in the privacy of others Indicates that they prefer to What I care about how I see others is what I do with each other through the gaze of others around me, and whether I do something strange apart from myself. Because they feel the presence of gravitation that invades each other's private areas (intervenes in privacy). Being aware of makeup, appearance, and clothing is effective in preserving the presence of such other person's gaze to control one's own personality, so that one's appearance (face and clothes) can be effectively used by others. Control (in a manner that checks others in reverse). Such behaviors of makeup and clothing gather the eyes of others into one's eyes, and psychologically bring them closer to one's own, and lead to abandoning privacy actively. The way to look good is to create your own appearance so that others can see you well, and to act as a precautionary check with the eyes of others.
The fact that mutual interference and privacy are likely to interfere with privacy is correlated with the psychological attraction between each other, and is a wet behavior.

On the other hand, if the degree of psychological approach to others is small, they do not stick to each other (contact), so that they do not invade each other's private space, and privacy is maintained It is. In this state, there is no need to monitor and check each other by sending eyes, talking about each other, and telling each other. Preferring this state is a dry behavior that does not try to exert psychological gravitation.

◎ A6. Ensuring clarity and rationality of action (dry)-Non-assurance (wet)
There is a dimension as to whether one can maintain clarity and rationality in one's actions. Even if an individual wants to act clearly and rationally on its own at first, the behavior becomes ambiguous and irrational when the name of gravitation comes in from the surroundings or the behavior of the surrounding people is worried. Would.

○ A6.1 ambiguous oriented (wet) - anti ambiguous (clarity) oriented (dry)



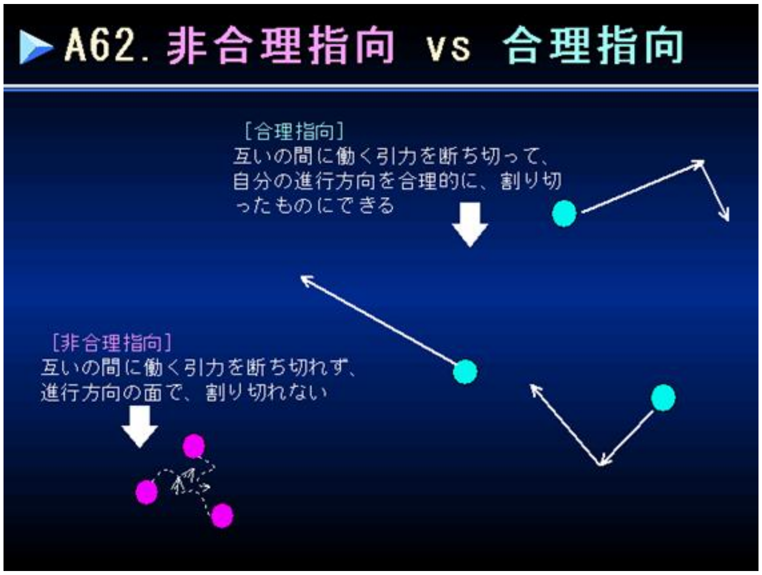
A61. あいまい指向 vs 反あいまい指向

［反あいまい指向］
互いの間に引力が働かないため、
自分の進行方向を率直・明快な状
態に保てる

［あいまい指向］
互いの間に引力が働くことで、自
分の進行方向があいまい(多義的)
となる

A6.1	Dry = anti-ambiguous (clear) orientation	Wet = ambiguous orientation
Definition	Your opinion is straightforward and clear	My opinion is not frank and clear
No.	[Example ↓]	[Example ↓]
1	Things are straightforward	It is a roundabout, euphemism
Two	Try to make things black and white	Try to stay ambiguous
Three	Try to clarify your future course	Try to stay ambiguous

○ A6.2 Irrational orientation (wet)-Rational orientation (dry)



▶A62. 非合理指向 vs 合理指向

［合理指向］
互いの間に働く引力を断ち切って、
自分の進行方向を合理的に、割り切ったものにできる

［非合理指向］
互いの間に働く引力を断ち切れず、
進行方向の面で、割り切れない

A.6.2	Dry = rational orientation	Wet = irrational orientation
Definition	Be emotionally open to things and act rationally	Unreasonable, emotionally indifferent to things
No.	[Example ↓]	[Example ↓]

1	The idea is rational	Irrational
Two	The idea is scientific	Unscientific
Three	Do not believe in religion	Believe in religion

[Explanation] When

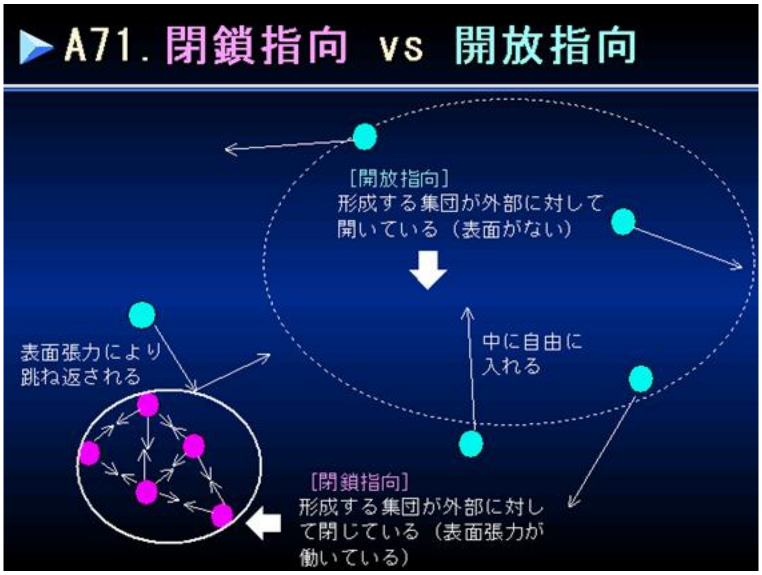
an individual tries to move in a specific direction and receives gravitational forces from various directions around him, the direction of movement becomes ambiguous due to the influence. In other words, in the interpersonal relationship where psychological gravitation is exerted, even if an attempt is made to move with a clear intention at first, the direction of progress is sometimes ambiguous and unclear due to repeated intervention / adjustment by gravitation from others. Iridescent). The way of saying things is also distant and euphemistic, lacking frankness.
Also, in an environment where gravitation is exerted between one another and others, it is not possible to cut off gravitational intervention from others around you to maintain closeness to each other, and you can not take any decisive action. You cannot go straight in the direction you are, and your rational logic and plan will bend. Because the direction of movement is constantly influenced by the direction (atmosphere) of gravitational action from the surroundings of the place, leaving it to temporary emotions and changing at random on a whim, it is necessary to construct a logical policy by yourself I can't, and I can't go in a reasonable direction.
Thus, the behavior of a person in an ambiguous or irrational manner with respect to the surroundings is based on the wetness caused by psychological attraction.

When there is little psychological gravitation between you and others, your movements (including your future path) will not bend due to the gravitational interference of others around you. It is easy to maintain a clear (clear) state. When trying to move with a clear intention at first, there is no intervention or adjustment by psychological gravitation from others around you, so you can maintain a clear state of progress and a clear state (no ambiguity occurs). When you speak, you can be straightforward as if you were throwing a straight ball at your target.
In addition, when psychological gravitation does not work with others, you can be free from intervention by gravitation from others around you, and you can take simple actions so that you can move in the direction you once decided He can go straight, and can penetrate rational logic and plans without bending. Since the direction of travel is not affected by the gravitational force, it is possible to assemble a logical policy by yourself, and to proceed in a rational direction.
In this way, a person taking a clear, unambiguous, rational and logical behavior with respect to the surroundings is based on dryness that is free from psychological attraction.

◎ A7. Ensuring the Openness of the Population (Dry)
-Unsecuring (Wet) There is a dimension as to whether a force (surface tension) is acting to

close the surface of the population. If a group has a strong force of attracting and gathering together (group cohesion), the group will close its doors to the outside.

○ A7.1 Closed orientation (wet)-Open orientation (dry)



▶A71. 閉鎖指向 vs 開放指向

［開放指向］
形成する集団が外部に対して
開いている（表面がない）

中に自由に
入れる

表面張力により
跳ね返される

［閉鎖指向］
形成する集団が外部に対し
て閉じている（表面張力が
働いている）

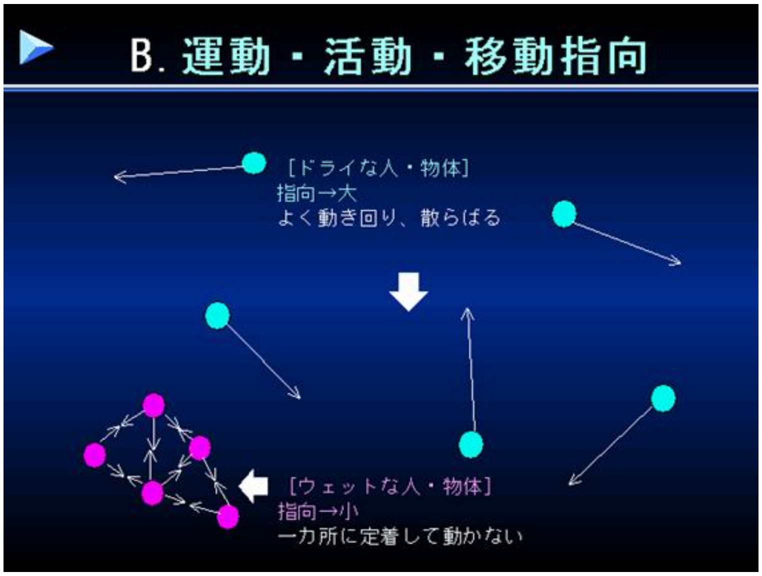
A7.1	Dry = open orientation	Wet = closed orientation
Definition	Prefer to be in an open group	Prefer to be in a closed group
No.	[Example ↓]	[Example ↓]
1	Prefer open relationship	Prefer closed relationships
Two	We do not care about distinction between relative and outside	Sticking to the distinction between family members and outside people
Three	Also interested in things outside the group	I only care about things in my group
Four	Accept people outside of your peers	Eliminate non-friends by socializing

[Explanation] In

a state where each individual has a psychological gravitation to approach another, a scrum is formed between each person in a direction to reduce the distance between each other, and the surface area of the group to which the individual belongs is held by each other as much as possible. The power to reduce is working in interpersonal relations, and others cannot enter from the surface of the formed group. These forces are 1) not trying to get outsiders inside , 2) being dragged in by fellows in a group trying to get out of the surface, and the `` surface tension '' in physical liquids. ". In such a situation, people prefer closed interpersonal relationships and only try to associate with others in the group or peer to which they belong (only interested in the group to which they belong). It can be said that the closed orientation in which a force such as surface tension is acting is a wet behavior style based on psychological attraction.

When there is no psychological attraction to approach other people, there is something in the interpersonal relationship, such as surface tension, where individuals within the group and inside each other hold hands and collude, and do not try to put in strangers. It is easily possible to enter from the surface of the formed group without having to do so (the inside is open to outsiders; members of the group are free to leave the surface) . He likes open interpersonal relationships and tries to get along with his / her group / outside peers (also interested in things outside his / her group). Such open orientation without surface tension can be said to be a dry behavior style that is unrelated to psychological attraction.

● B. Psychological movement / activity / movement / flow orientation (dry)
-static / inactivity / fixation / settlement orientation (wet) .



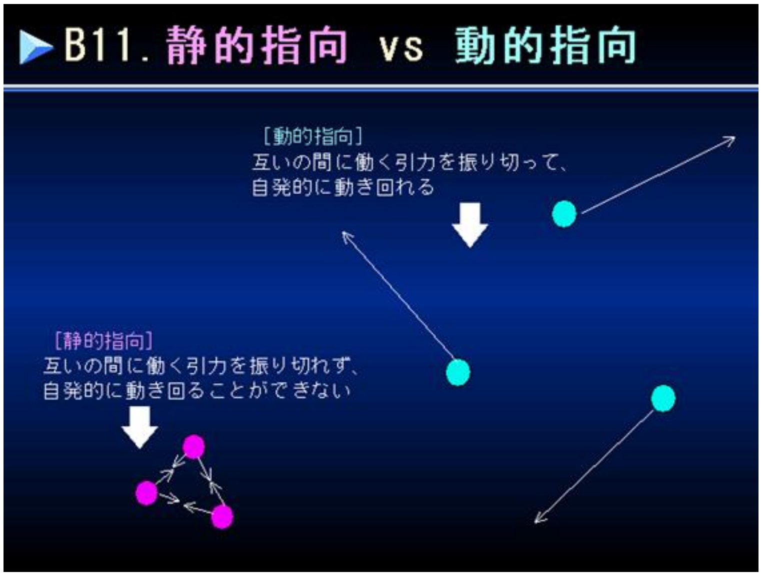
B. 運動・活動・移動指向

[ドライな人・物体]
指向→大
よく動き回り、散らばる

[ウェットな人・物体]
指向→小
一カ所に定着して動かない

◎ B1. Dynamic energy / mobility securing (dry)-unsecured (wet)
There is a dimension as to whether psychological kinetic energy is large. If your psychological kinetic energy is willing to move and proactively move and spread, you will be free from psychological pull and restraint from others.

○ B1.1 Static orientation (wet)-dynamic orientation (dry)



▶B11. 静的指向 vs 動的指向

[動的指向]
互いの間に働く引力を振り切って、
自発的に動き回れる

[静的指向]
互いの間に働く引力を振り切れず、
自発的に動き回ることができない

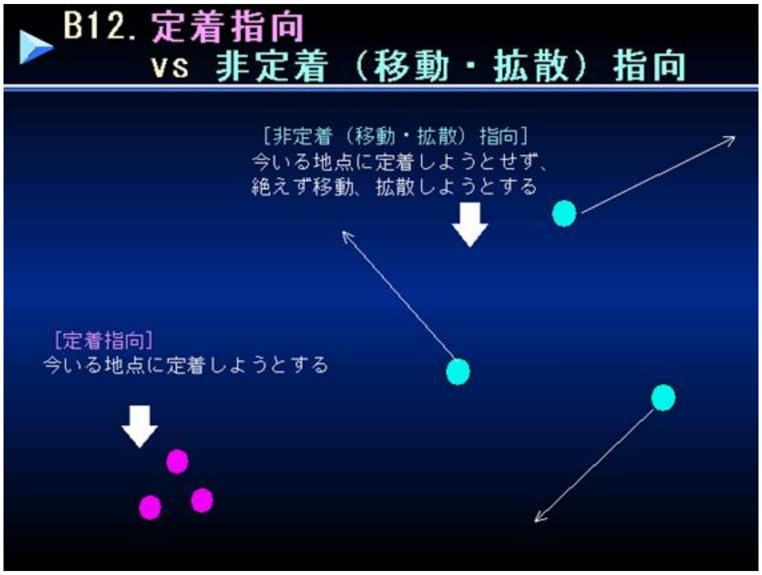
B1.1	Dry = dynamic orientation	Wet = static orientation
Definition	Try to move around	Don't try to move around
No.	[Example ↓]	[Example ↓]
1	Quick action	Moves slowly
Two	Fast decision making	The tempo is slow
Three	Action is positive	Behavior is passive

[Explanation]

If the activity (kinetic energy) of each person's willingness to move around spontaneously and aggressively is relatively small (slow speed), the person stops at the place It is difficult to move around with the psychological attraction between people. The orientation to a static state (static orientation), which has low kinetic energy and tends to be caught by psychological gravitation acting on humans, can be said to be a wet behavior style.

On the other hand, if the activity (kinetic energy) of each person, who is willing to move around spontaneously and actively and spontaneously, is relatively large (fast) (similar to gas molecules), the person will stop at that place They move around without having to do it, and are full of kinetic energy just enough to shake off psychological attraction between individuals. As described above, the orientation to the dynamic state in which the kinetic energy is large and the human being is not bound by the psychological gravitation exerted on humans can be said to be a dry behavior style, which is summarized by the term dynamic orientation.

○ B1.2 Fixing orientation (wet)-Non-fixing (moving / diffusion) orientation (dry)



B12. 定着指向
vs 非定着（移動・拡散）指向

[非定着（移動・拡散）指向]
今いる地点に定着しようとせず、
絶えず移動、拡散しようとする

[定着指向]
今いる地点に定着しようとする

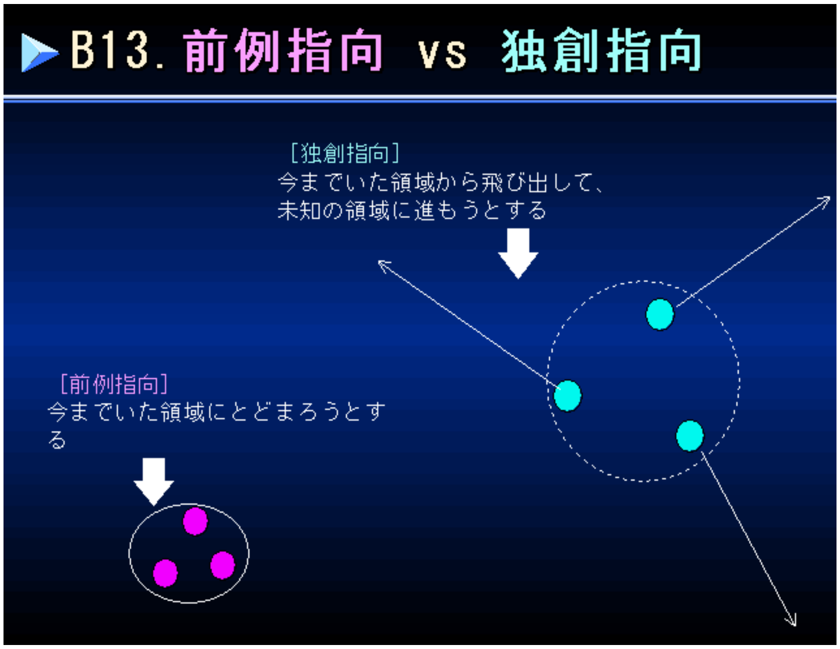
B1.2	Dry = non-fixing (moving / diffusion) oriented	Wet = fixing orientation
Definition	Trying to move constantly without sticking to the land or organization where you are	Try to settle in the land or organization where you are
No.	[Example ↓]	[Example ↓]
1	Prefers a constantly moving (nomadic) life	I prefer to live in one place (farming)
Two	HR likes to be fluid	I like stagnant HR
Three	Prefer short-term contract relationships	Prefer to make long lasting business relationships
Four	Always trying to spread to new fields	Forever stay in the field

[Explanation] An

individual who lacks the kinetic energy to move from oneself to the other, and in the midst of psychological attraction, is forced to withdraw whenever he tries to move in a certain direction, , The existing status forever, until now, in the interpersonal relationship (organization), such as a group that belonged to or belonged to the place, can not spread outside, Continue to stay (fixed, settled). Human relations are fixed (human resources are stagnant), and business relations with the other party are extended. This can be summed up by the term fixing orientation.

In a state of full kinetic energy and willingness to move from oneself to another, with low psychological gravitation, individuals are free to settle in one place, leaving their former place or group they belonged to. And can constantly move around to new frontiers. In this state, the human relations are fluid (short-term contracts and easy to break), and the organizations to which they belong are changed in a short period of time. This is summarized by the term non-fixation oriented.

○ B1.3 Precedent oriented (wet)-original oriented (dry)



▶B13. 前例指向 vs 独創指向

[独創指向]
今までいた領域から飛び出して、
未知の領域に進もうとする

[前例指向]
今までいた領域にとどまろうとする

B1.3	Dry = originality oriented	Wet = precedent oriented
Definition	Trying to enter an unknown territory where no one has been	Try to stay in the realm where you were
No.	[Example ↓]	[Example ↓]
1	Seeking behavioral standards	Seeking behavioral standards

	for new and creative ideas	from existing rules and precedents
Two	Dare to challenge even unexplored	Only try to have a precedent
Three	I like to change the status quo	Prefer to confirm the status quo

[Explanation] In the

situation where people have been trying to stay forever (settled and settled in one place) where they have been, individuals lack the ability to move and spread to new frontiers (new fields) (Adventure Do not try to do this), and seek behavioral standards based on existing conventions and precedents. The conventions and precedents are the accumulation of knowledge that was conventionally necessary to live in a domicile, without checking for its effectiveness (this is not necessary if you continue to be in the same environment as before). Will be accepted without criticism (preferring confirmation of the current situation). Lack of a willingness to go to the new territory, he establishes his own identity by memorizing and integrating the already established, precedented knowledge and methods. Attempts to infer human value by memorizing the knowledge of rules and precedents (the value of humans is determined by the amount and quality of precedents in the mind). The seniority that has accumulated many precedents by discriminating between seniors who have accumulated a lot of precedents and juniors with a small amount of accumulation has become a common sense of seniority. Seniors in the seniority rank try to emphasize senior and junior relationships in which the lower ones dominate the lower ones for just that reason. This is summarized by the term precedent-oriented.

Under the situation of constantly moving around from where they have been, individuals are full of mobility and diffusion to new frontiers (new fields) (want to adventure, want to challenge unexplored people) , And seek a standard of behavior for new and original ideas that have never existed before. The emphasis is on creating new knowledge and changing the status quo, rather than conventions and memorable precedents. These behaviors can be summarized by the word creative orientation.

Among the above, the static, fixed, and precedent-oriented behavioral styles are such that liquid molecules (water, etc.) that give a wet sensation can be kept in a container without a lid, such as a cup, forever, This phenomenon is considered to be the same as the phenomenon that does not diffuse out (evaporation becomes possible only when it becomes gas molecules), and it can be said that the behavior is wet.

On the other hand, the dynamic, non-fixed, and creative behavioral style is that gas molecules (such as air) that give a dry sensation, once they are closed in a container, take off the lid and immediately diffuse out. It is thought to be similar to the phenomenon of disappearing from there, and it can be said that it is a dry behavior style.

From the contents summarized above, the concept of dry / wetness in personality, behavioral style, etc. has been discussed separately individually, including collectivism / individualism, liberalism / regulatoryism, and respect for privacy. It is anticipated that it will become more promising and important in the future as a superordinate concept that summarizes and associates various concepts in sociology, psychology and politics.

For example, the introduction of dry / wetness as a high-level concept for behavioral style and cultural classification allows the concepts of collectivism-individualism and regulatoryism-liberalism, which have been conventionally regarded separately, to be called "collectivism". And regulatoryism are both wet "and" individualism and liberalism are both dry ". From this, for example, it can be seen that "individualism and liberalism (both are dry) occur simultaneously in relation to one another", "Individualist nations like America, It is a liberal country (people). "

In other words, the various dry and wet personalities and behaviors, such as collectivism-individualism and regulatoryism-liberalism, which were extracted this time, do not occur independently of each other and fall apart from each other. , Liberalism, respect for privacy ...), those that belong to the wet (collectivism, regulatoryism, anti-privacy ...), are related to each other, occur concurrently, and are observed. .

Confirmation of dry / wetness of extracted behavior patterns

A web questionnaire survey was asked to ask, "Which does this behavior feel wet or dry?" 5, 1999 - 7 over the January, 1 question items per about 200 carried out on a scale that the people of the respondents, our above-mentioned way of thinking, it was confirmed that almost correct.

For the web questionnaire survey (confirmation) procedure and the web questionnaire survey (confirmation) result, please refer to the author's other works on humidity sensation and gases and liquids.

Conclusion

From the above results,
(1) a person with a dry behavior is a person who has a high degree of exercise and activity in interpersonal relations and has a weak tendency to approach the opponent
(2) a person with a wet behavior is In the interpersonal relationship, it is
summarized that the person has low exercise / activity and a strong tendency to approach the opponent .

In other words, in an interpersonal relationship, people who like to stick with each other and don't move are wet, and people who like to move apart and move around actively with others are dry. In summary, "inter-discrete / moving = dry, inter-proximity / fixing = wet".

The dry and wet sensations that humans give to others in interpersonal relationships are gas and liquid molecules and dry, respectively, in terms of the magnitude of kinetic energy and the strength of attractive and cohesive forces (equivalent to intermolecular force). It is thought that the damp object has essentially the same origin as the sensation (dry / wet) brought to humans in general.

The law of dry-wet (humidity) perception

The motion pattern of the analysis target (group) is distinguished into the following pattern D and pattern W.
D is dry = Dry (dry), W is wet = Wet (an acronym for moist). The motions of the pattern D and the pattern W are shown in the animation at the end of the figure. (The animation was originally created from computer simulations of pattern W for liquid molecular motion and pattern D for gas molecular motion .)

[Law] Humans (1) Pattern D encounters, hit, touch and, dry (Dry feel, dry). (2) pattern W meet, hit, touch and, wet (Wet feel, moist). The pattern D and the pattern W are universal patterns that commonly apply to the movements of the molecule group and the object group to human relationships.

The features of the pattern D and the pattern W can be expressed in words as follows.

Analysis perspective	Pattern W	Pattern D
1. Operating direction	Proximity	Discrete
(1) approach	Stick together. Get closer.	Separated from Sarari. Break away.
(2) Connection	Continuous. Connect. To adhere.	Disconnect (relationship).
(3) Landing	Stick. Stick.	Peel off.
(4) Cling	I cling to it. Entertain.	break up.
(5) Set	get together. High density.	Scatter. Low density.
(6) One	Integrate and fuse. Become one.	It is apart. Independent of each other.

(7) Same	Is the same.	Wrong. Take another path.
2. Operating speed	Low speed	high speed
(1) Speed	Be slow.	fast.
An example	Liquid molecular motion. Freshly made mochi.	Gas molecular motion. Silica gel grains, marbles.

The (perceived) humidity of the analysis target becomes lower (dry) as the pattern D is approached, and becomes higher (wet) as the pattern W is approached . The moving speed of the object is higher as approaching pattern D, and lower as approaching pattern W. The directions in which the objects move move away from each other as they do not attract each other as they approach the pattern D, and they approach each other because they approach each other as they approach the pattern W. Therefore, (perceived) humidity to be analyzed, the speed of movement of the-subject, fast enough moves at low , low speed as running on high becomes. - the subject of the moving direction, away from the more low , ~ stick approach as high made.

In human skin tactile perception and audio-visual object perception, molecules- objects in pattern D (separate from each other, not sticking together, scattered individually, move at high speed) hit the skin (contact), see, ear It feels dry when it is confirmed . A group of molecules or objects in pattern W (sticking to each other, dense, distributed in groups, moving at a slow speed) hits (contacts) the skin, is visible, and can be felt wet when its presence is confirmed by ears .

When a human hits (contacts) a human relationship in Pattern D (discrete and independent, moving independently and freely at high speed) in a social relationship, the person feels dry inside the mind . When hitting (contacting) the human relationship of pattern W (they stick together, do not separate, and move at a low speed), they feel wet inside the mind .

Pattern D and Pattern W , it is, skin touch, visual, in case of occurrence interpersonal and psychological distance perception such different modes of perception are also common pattern recognition field (in the nervous system pattern D and the pattern W a It can be said that the determination field is activated and a humidity determination output is provided.

The relationship between dry and wet in the natural environment and dry and wet in society

-From the viewpoint of agriculture (nomadism and agriculture)-

1999.1-2005.8 Otsuka Iwao

This section summarizes the relationship between dry and wet in the environment and dry and wet in society and interpersonal relationships, mainly focusing on the way of agriculture.

The reason why we chose agriculture as the axis of consideration is as follows. Agriculture is (1) directly in contact with the natural environment in its execution, and in that sense, is an industry that is greatly influenced by the natural environment. This is manifested, for example, in the cultivation of cereals, vegetables, and grasses, which are affected by the temperature, temperature, precipitation, wind speed, and the like.

(2) Securing food is the most basic industry that supports human life. It has a great influence on shaping the foundation and foundation of human society and determining the direction of the social climate. This is because, for example, in the Japanese society, even in government agencies and company organizations in fields that are not directly related to agriculture (such as welfare and labor), the description of “mura society”, which is a characteristic of agricultural villages, is widely used. Is appearing.

When considering the impact of the dry and wet nature of the natural environment on society, the dry and wet social relations in the agricultural sector, which is an industry that has a great influence on the natural environment and has a large influence over society, are examined. It is thought that it should be considered on behalf of society.

Agriculture is divided into nomadism (farming) and agriculture from a global perspective.

Nomads (herds) travel here and there with animals (livestock), such as horses, cattle and sheep, in search of animal food (grass) and water, and obtain their products (milk, meat, skin, etc.). To live. Living with mobile animals is dynamic and nimble. They do not like the accumulation of supplies that make it impossible for them to move, and focus on the flow of supplies.

In agriculture, plants such as cereals (rice, wheat, etc.), vegetables, fruits, etc. are cultivated and their products (fruits, seeds, etc.) are obtained and live. Living with plants that cannot grow and move in one place, their lives are static and heavy, and they do not settle in one place (immobile), accumulate goods and property (stock). Orient to do (carry).

Nomadism is carried out in a dry, dry environment with relatively little rain, such as deserts and steppes.
Cultivation takes place in a wet, water-rich environment with a lot of rain (necessary for plant growth), such as monsoon areas.

Agriculture classification	natural environment	Together the life kind of biological	Relationship between life patterns and geography	Handling of goods	Mobility
Nomads (livestock)	Dry (dry, gas)	animal	Movement (dynamic)	Flow (flow-oriented)	Large (light)
Farming	Wet (wet, liquid)	plant	Fixed / fixed (static)	Accumulation (focus on stock)	Small (weight)

1999.5 □7 in the questionnaire survey was carried out using the WWW went over to is, for the dry-wet of the attitude, nomadic = dry, farming = wet that answer results came out (number of respondents about 200 people).

number	Item content (hypothesis = dry)	- Dry -	In either no	- Dry -	Item contents (hypothesis = wet)	- Z score -	Significant
B10	Prefer nomadic life	62.727	20.909	16.364	Prefer farming life	7.733	0.01

From the above table, it was found that the interpersonal relationship in the agricultural society was wet and the interpersonal relationship in the nomadic society was dry.

Why do interpersonal relationships in agricultural communities become wet and interpersonal relationships in nomadic societies feel dry? A possible explanation for is as follows.

[Collectivism / Synchronization-oriented (Agriculture)-Individualism / Non-synchronization-oriented (Nomadism)] In
agriculture, it is necessary to carry out the same work with everyone in the group or group at once, like rice planting and rice harvesting in rice cultivation. There is a need for unity, synchrony, and coordination as a group with the surroundings. Therefore it is wet.
Nomadism is an agriculture in which each person brings horses and cattle in different directions individually and grazes, and there are many independent and independent actions, and synchronization with the surroundings is not required. Therefore it is dry.

Agriculture is a settlement-oriented agriculture that is settled in one place, where a fixed territorial relationship is easy to build and is therefore wet.
Nomadism is a non-fixation-oriented agriculture that moves around without settling in one place, is easily interconnected, and is therefore dry.

[Relationship-oriented (farming)-Non-relationship-oriented (nomadism)] In agriculture, settled neighborhoods face each other every day. Therefore, we strive to build and maintain good human relations (harmonic state) in order to try to get along and avoid conflicts among those who live in the same place. In that respect, it is wet.
Nomads are close to each other today, but tomorrow they will fall apart and go to different places. Even if disagreements arise and people get sick, if they move to different places and move away, they will not have to meet each other. Therefore, he is not interested in maintaining good human relations (harmony), and is dry in that respect.

[Regulatory (Agriculture)-Liberalism (Nomadism)] In agriculture, mutual monitoring and control of the people involved are indispensable, as is the case with irrigation water in rice cultivation. Watching each other so that you don't draw a lot on your rice field). In that sense it is regulatory and therefore wet.
Nomads move freely on vast grasslands without being bound by others. In that sense it is liberal and therefore dry.

[Interdependency Orientation (Agriculture)-Independence Orientation (Nomadism)] In agriculture, the people involved are dependent on each other, like agricultural water use in rice cultivation. If one takes a lot of water, the other takes less water. Alternatively, in agriculture, work such as maintenance of waterways and roads and harvesting work cannot be performed on its own, and collective work is needed to help each other. In that sense, it can be said to be interdependent, and the interpersonal relationship is wet.
In nomadism, the people involved must move independently of each other. They are required to run alone on horseback in the vast grasslands and do grazing on their own. In that sense, it can be said to be self-sustaining, and the interpersonal relationship is dry.

[Densely-oriented (farming)-Wide-area decentralized (nomadism)]
Agriculture is intensive agriculture, in which human and material resources are concentrated on a small area of land. The area where the people involved live is densely populated. Therefore, it can be said that it is dense (overcrowded), and the interpersonal relationship is wet.
Nomadism is extensive farming, with few people distributed over large areas of land. The area where the people involved live is low in population density. Therefore, it can be said that it is wide-area dispersion oriented, and the interpersonal relationship is dry.

The above description is summarized in the following table.

Agricultural method	natural environment	Interpersonal relations
Farming	Wet, liquid (monsoon)	Wet, liquid (fixation / affiliation, relationship, group / conformity, regulation, interdependence, dense)
Nomad	Dry, gas (desert, grassland)	Dry, gaseous (unfixed / unrelated, unrelated, personal / untuned, free, independent, widespread)

Therefore, it can be said that the dry wetness of the natural environment and the dry wetness of the interpersonal relationship are positively correlated.

In short, dry desert and grassland people (nomads like Jews and Arabs) are dry, fertile oasis farmers who are rich in plants, and green people (such as rice farmers in East Asia and Southeast Asia). Is wet. Livestock and dairy people (such as Western Europe) who live on land that is not as dry as the desert, but does not grow vegetatively so that they can rely entirely on agriculture, and who rely on livestock to settle and live half a day, It may be between the two.

From the above scheme, Japan is a typical rice farming ethnic group, and falls into the wet category. On the other hand, the United States and Europe are close to nomadic livestock, and fall into a relatively dry category.

In this regard, it can be said that it is effective to first determine whether the ethnicity of each ethnic group in the world is a farmer or a nomad or herder in determining whether the ethnicity of the world is dry or wet.

To see if you can really say the above, go around the world (both dry and wet) and make sure that your interpersonal relationships are dry in dry areas and wet in wet areas through fieldwork Needless to say, we need to do that.

Which character is more wet (dry) , male or female ?

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In the following, gender differences in interpersonal behavior between men and women will be described from the wet vs. dry dimension.

1. Comparison with conventional theories on gender differences in behavior between men and women

The " wetness " of interpersonal sensation has been conventionally associated with a " feminine " one. For example, in [Haga Sui 1979], the characteristics of Japanese people are "calm, meticulous," wet "," feminine ", shy" (emphasized writer), and the above expression so the wet of the feminine are shown to be related between. However, Haga does not figure out the correlation between wetness and femininity based on empirical data, but only in the form of a vague impression.

Therefore, in order to confirm whether the scheme of “ feminine ” = “ wet ” (“ masculine ” = “ dry ”) actually holds, the interpersonal relationship patterns extracted in this survey were used to determine the gender differences in gender behavior. The main theories were collated with the main theories and summarized in a table (the doctrines were extracted mainly by referring to [Mamiya 1979], [Mitchell 1981], [Minatomoto 1986], etc.).

[Relationship between gender differences in gender behavior and interpersonal dry / wet: Summary table]

In the table, red in the text indicates wetness , and blue indicates dryness .
All, women → wet , man → dry has become a, ties that (the reverse of the pattern, could not be found).

In addition, the notation “ → B20 gathers together ..... ” in the table indicates the questionnaire response items related to the dry / wet personality / attitude corresponding to the description in the table .

[1] individualism - collectivism	Source
Men are gather for a specific reason , but the woman is simply gather in order to gather → B20 itself prefer to gather together / not collected that there is no What is the purpose	Mitchell 1981
In a workplace with many female employees, there are almost always several groups . Women , in particular, seem to like and enjoy the group .	1968 Kageyama
Women are, mind and body for each integrated fused to the people and things tend, shows easy affection and empathy → A14 prefer the integration and amalgamation with others	Mamiya 1979
Women enjoy pleasure in harmonizing (buried) themselves in the whole → A14 Prefer unification and fusion with others	Minamoto 1986
The use of masculine power emphasizes the individual, celebrates individual achievement, and separates the individual from the group , while the use of feminine power promotes group well-being and relationships with others	Bakan 1966
[2] Independent orientation - interdependent orientation	
None	

[3] Wide-area distributed orientation - dense orientation	
Women are paying attention to the details recognition of and speed such that, with respect to the excellent manual dexterity, boys , rather than details, focusing on the whole think about the things in. Women are, (men as in) wide field of view to stand without the thoughtful judges, emotionally assertive make → F22 extent of field-of-view to see things	Mamiya 1979
Man is, the distance between the others , and than in the case of the woman wants to take big Whereas, women , the physical proximity of the person against, than men tolerance (positive) is	Mitchell1981
Man is dense state a than women uncomfortable feel → A3 distributed in a wide space	Deaux 1976
Women are, (men such as) dual opposed the individual and the individual is difficult is. → C3 perspective is not objective	Mamiya 1979
Women replace problems with human-to-human emotional problems without looking at things objectively	1968 Kageyama
Woman is dense to the center have a tendency to, man is distributed to the peripheral has a tendency to → A3 narrow space in dense / distributed in a wide space , F24 centralization / decentralization	Mitchell 1981
Man is withstand loneliness , by the change of post solitary also, as women are not feeling the Tsuyo . → E32 likes to stay away from each other	Mamiya 1979
[4] respect for diversity - uniform directivity	
Boys who are free are many , (behavior) fit into the mold that the little , hard to predict.	Mitchell 1981
Women , compared to men, are less width departing from the criteria of the category to, category narrow → B17 will Hameyo in uniform frame and	Wallach1959

[5] Non-human oriented - human oriented	
Man is, raw materials, object, mechanical problems , or deprived of mind to the pursuit of the profession to deal with things like the abstract concept ... (of against) of the female world is, .. much exclusively of people It is a world and very sensitive to the wishes and expectations of others . Women are more sensitive than men when judging others. → E27 Focus on human relationship itself	Newcomb1965
Men is, to directly study the things, to manipulate whereas, girls than things in the drawn in interpersonal relationships, such as the human voice and face .. adapted to the interpersonal exchanges language functions are well developed → E27 Emphasis on human relationships	Mamiya 1979
Men's motif drawn by the cars, airplanes .. inorganic whereas it is, female protagonist drawn by the organic matter is. ... female paintings often have anthropomorphism . → F42 like to handle inorganic / organic substances	Minamoto 1986
[6] Non nepotism oriented - nepotism Oriented	
None	
[7] liberal - regulation principle	
When your boss pays attention to a woman, it's very effective to say that you're also responsible , rather than being unilaterally wrong . → B15 Responsibility for solidarity with surrounding friends even if one person makes a mistake	1968 Kageyama

[8] Autonomous orientation - heterogeneous orientation	
Women are not self- sustaining and their self is maintained by relationships with others	Mitchell 1981
Women are, independent judgment and decision with confidence that you hesitate to → C38 to take action autonomy is there / no	Mamiya 1979
Women are, expectations and aspirations of others in very sensitive is the → A23 likely to be left and right around the opinion	Newcomb1965
Men are, for the learning activities degree of ego involved is high whereas, women are, than the success or failure of the issues, (such as parents and teachers for the performance of others around) demanding and, (the surrounding) interpersonal comparison High motivation supported by → A23 is easily influenced by opinions around	Mamiya 1979
[9] Anti-tuned orientation - Tuned orientation	
Women are, feel free to around from, or the intention was different from the true feelings, often take the opposite behavior is the true feelings → B9 to try to align the behavior around the people	1968 Kageyama
Women has a high compatibility with the fellow, it is also in disharmony (ambient and of) judgment in tune change its own judgment for to maintain or, a friend relationship disharmony tolerated, boys are, He sticks to his own judgment, and it is difficult for a good friend to get along, and he is not good at enduring disharmony. → B9 Try to match behavior to people around you / do not	Mamiya 1979
Men are, honor the self-expression , but poor interest in the coordinated expression of the others whereas, women are, than self-assertion, harmony with others, feel a great value in service to others . → B9 Try to match behavior to people around you / do not	Minamoto 1986
Women as compared to men is high tunability , to a sympathetic, the strong man of influence - same easy → C34 want tuned to around	Schwarz1949

Regarding the grammatical features of the language used to be non- standard .. Women are much easier to care for than men .	Trudgill 1974
[10] The anti-authoritarianism - authoritarian	
Women try to use adult authority to protect themselves	Mamiya 1979
A woman who is than the man standard variants and prestige use the form words close to the accent, which is considered to have the ... authoritative rate using the pronunciation feature is, also put the social class into account, a woman is Much higher than men .... Women are more likely to use "good" (correct) pronunciation than men .	Trudgill 1974
[11] Privacy respected - anti-privacy	
None	
[12] Anti-ambiguous pointing - ambiguous pointing	
Women , compared to men, the unadventurous, does not express a clear attitude → A9 of the words are candid / roundabout	Mamiya 1979
Women are, learn all subjects without evenly trying to: (author Note to the subject -oriented unclear whereas it is), the men's is, focus the energy to favorite subjects and, in weak-boring subject unplug the power (the author Note: for the subject -oriented clear is) → B18 their own to try to clarify the future of course / was not	Mamiya 1979
Men are the primary colors to use, neutral colors to avoid , but the woman is often used → A22 clearly is to the black-and-white of things / to try to obscure the Todomeyo	Minamoto 1986

Men picture is, concentrate interested in a particular color and motif , and truncate the other: (author Note for the color is clearly oriented whereas a), female use of color is, to avoid the biased to the specific color, Use all colors equally . Because with this color, if Ne also used that color , and think (the author Note: with respect to the color -oriented unclear is) → B18 will to case is clearly their own future of course / was not	Minamoto 1986
[13] Rational orientation - irrational orientation	
None	
[14] Dynamic orientation - static orientation	
Women are, men such as strong self-assertion and does not like → C14 self-assertion	Minamoto 1986
[15] Non-fixing orientation - fixing orientation	
The center of girls 'paintings is often lower than boys' paintings, providing a sense of stability . Girl is, interest in high is lean is. → C33 thinking is oriented to the earth	Minamoto 1986
Girls who draw vehicles are very few compared to boys → A11 settled in one place and did not move	Minamoto 1986
[16] Creative orientation - precedent-oriented	
New tools when I met, men are happy shining eyes in	Minamoto 1986

curiosity Whereas showing the state, women are Boggle shows the fear to. → C22 Spread into new fields	
Girls show fear response to many types of events → D37 Do not try to adventure	Goldstein 1959
Women are unsuccessful in the meantime Then, how to solve becomes haphazard, to escape from the challenges scene trend, noticeable than boys. → D37 Don't try to adventure	Hermatz 1962
Girls are back to the previous successful challenges frequently more than boys, boys will return to the previous failed challenges frequently than many women → D37 not try to adventure	Crandall 1960
Men are, aggression, anti-social and destructive with respect to representation in the form of action, women are, if social (rules to shield) , non-destructive (lip service attitude only) behavior In the form of Woman is, anti-social behavior, compared to men less . → Change / confirm F30 status	Mamiya 1979
Man is hoping to change the status quo whereas, women are dependent on the current situation where man has changed, reluctant to change their own status quo is. → Change / confirm F30 status	Minamoto 1986
Women who have adapted to the environment , and compliance with the rules to → F30 status quo change / ratification	Mamiya 1979
[17] Open orientation - closed orientation	
Women are easier to create exclusive closed factions	Mamiya 1979

[Referenced documents]

(note) ? ? ? ? Documents with a mark are those used for document extraction [Mamiya 1979], whose data were omitted, and thus detailed data was not known.

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As a result, as shown in the table above, the relationship between interpersonal relationships and gender differences,

(1) feminine = " wet (mutually attracted to each other, is the force each other to check-bound, mutual attraction between the large)"
(2) masculine = " dry (intermolecular forces of considerable mutual attraction is small)"

It turned out that it showed. In other words,

(1) Female the behavior is (intermolecular force of large) liquid similar to molecular motion pattern
(2) Male style behavior, (intermolecular force of less) gas similar to molecular motion pattern

It turns out that.

For confirmation, which is dry to not wet or, 1999.5□7 of, of personality, attitudes dry - wet was asked to answer in the questionnaire survey asking is, as follows, " masculine = dry chose" The proportion of those who chose " feminine = dry " was significantly higher.

number	Item content (hypothesis = dry)	- Dry -	In either no	- Dry -	Item contents (hypothesis = wet)	- Z score -	Sig

C12	Masculine	46.154	24.434	29.412	Thinking feminine	2.863	0.01

It is presumed that the difference in wet / dry between the two is related to the difference in biological value between women and men.

Women who are more biologically valuable are likely to take wetter behavior for their own protection.
See the table below for detailed reasons why taking wet action is beneficial for self-preservation of biologically valuable beings.

[Wetness of action and biological value (summary table)]

	Wet	Implications for biological value
1	Collectivism	It is safer to be together with everyone than to be alone, because when danger is approaching, we can do what we cannot do alone.
2	Interdependency oriented	Relying on each other is easier to deal with if you meet a danger because you can help each other.
3	Densely oriented	Rather than being dispersed, it's more reassuring to have everyone together in one place and feel more together.
4	Uniform orientation	By doing the same thing as everyone, you can prevent one person from floating around, and by being similar to your surroundings, you will be more likely to receive help from others. Because everyone is doing what everyone around you does, maybe it's correct or surely safe, so you can follow it in addition to imitation learning. An example of action can be obtained without effort.
5	Human orientation	□
6	Relationship-oriented	By narrowing down human relationships to only those that are known to be safe in advance, you

		can use them more effectively for your own protection
7	Regulatoryism	□
8	Heterogeneous orientation	By letting your actions be around you, you don't have to actively take responsibility for failed actions.
9	Tuning orientation	It is safer to feel that it is safer to be able to rely on the logic of numbers if you follow the actions of everyone around you (many people). It feels better to behave together with everyone around you, to act as a member of the crowd, to expand your ego, increase your mood, and gain the courage to confront danger.
Ten	Authoritarianism	It seeks to ensure its self-preservation by obeying the manner of behavior that everyone around him follows and is guaranteed by the authoritative person.
11	Anti privacy	□
12	Ambiguous orientation	By obfuscating what I was saying and being able to take it in many different directions, when I failed and pursued responsibility, I said, "I didn't really say that. "To make it easier to escape.

13	Irrational orientation	□
14	Static orientation	Staying still (where safety is known) is beneficial for self-protection, as you don't have to worry about moving around into dangerous areas.
Fifteen	Fixation orientation	Staying in places already known to be safe will prevent any new dangers from moving to a new location.
16	Precedent-oriented	Avoid the unpredictable dangers of doing the unknown by choosing only what has already been assured of security.
17	Closed orientation	Preventing the invasion of potentially dangerous or harmful outsiders by staying with only those whose security has already been assured.

---

2. Questionnaire survey related to "femininity" and wetness

The relationship between the gender difference between men and women and dry / wet , that is, " feminine " = " wet ", " masculine " = " dry " is actually felt by people as it is. A questionnaire survey was conducted to verify whether or not there was.

[Survey Method] " 2 one pair in the side-by-side out of the indicated by the sentence attitude was, which is, more" effeminate Is "? The questionnaire page was registered in the Internet web page search engine, and respondents were invited.

Item of the questionnaire, 1999.5□7 to investigate to significantly dry (wet from the entire questionnaire item that has been felt), (as a rule Z score 5.00 The resulting more than) 40 the order of items, evenly extracted in each classification Was adopted.

The response period was mid- 2000.4 .

[Result]

The total number of respondents was about 200 . The gender ratio was almost 40:60, with slightly more women. Age is 10□20 only generations, almost the entire 90 accounted for%, it can be said that the overwhelmingly young.

As a result,

Dry - wet for each attitude item indicating of each " more sissy " " Not less
Memeshiku percentage of subjects made a determination that" is
, " Wet towards a" significant difference (level 1 in%) " effeminate " and item □
65.8 % (27/41)
· " dry towards a" significant difference (level 1 "in%) effeminate and the item" □ 2 % (1/41)

□Items without significant difference (level 1 %) → 31.7 % (13/41)

Next, " Wet towards a" significant difference (level 1 "in%) sissy items that was" the entire 65 occupies%, was higher. There were few reverse items.

In conclusion, " Memeshi of (femininity) " and " wet - dry the relationship between of" is, as far as looking at the answer results, between the modern young Japanese men and women, " Memeshi of (femininity) " = It can be said that it is regarded as " wet ".

These results, 1 . In, " feminine " = " wet are consistent with the results of the literature review to be."

Are Japanese people dry or wet ?

(C) 1999.7 -2006.4 Otsuka Iwao

In the following, the characteristics (nationality) of Japanese interpersonal relationships will be described from the wet vs. dry dimension.

1. Collation with existing Japanese theory

Of the interpersonal dry - wetness , especially the wetness has long been said to represent the characteristics of the Japanese character and attitude. For example, [Haga□1979 in], as an outline of the Japanese image, "a gentle, fine," wet "(emphasis I), feminine, shy" As such, in the wet of including thinking. Alternatively, in [Hiroaki Yoshii 1997], the term " wet " is used to indicate the emphasis on direct face-to-face communication regarding the characteristics of the way Japanese people communicate .

In order to determine whether or not such a view is correct, the interpersonal relationship patterns extracted in this survey were collated with the main doctrines that have been proposed in the past and are considered to represent the traditional national character of the Japanese people. Is based on [Minami 1994] [Aoki 1990] etc.).

As a result, as shown in the table below, most of the characteristics of Japanese interpersonal relationships that have been taken up in conventional theories show " wetness ." Therefore, it was found that the traditional interpersonal relationship of Japanese people can be considered to be basically wet . In other words, " the traditional Japanese behavioral pattern resembles a liquid molecular motion pattern (with large intermolecular forces) ."

In addition, the following literature database tables listed as Japanese national characteristics are considered to be sufficiently comprehensive in content (covering most of the interpersonal characteristics of Japanese people). Most of what has traditionally been regarded as the national character of the Japanese people can be summarized by the word " wet ".

[Relationship between traditional Japanese theory and wetness: summary table]

The topics are organized in chronological order of publication.
The red color of the item indicates wetness .

number	item	Researcher name	Abstract	Dimension extracted (wet)	Correspon culture
(1)	Culture of shame	R. Benedict (1946)	Pay attention to your reputation for your actions. Set guidelines for your actions based on the judgment of others.	Anti-Privacy, Heteropolitical (we care about the eyes of others)	Use your o to set guid your actio sin)
(2)	Family composition	Takenobu Kawashima (1948)	Rule by authority. Lack of personal behavior. Social norms that do not allow voluntary criticism and reflection. Family atmosphere of parent-molecule binding and external hostility.	Authoritarianism, collectivism, regulatoryism, entrainment orientation, relationship orientation, closure orientation	Rebellion authority. personal behavior. criticism, reflect. La of family u external a openness.
(3)	Lifetime employment, seniority rank (Japanese management)	JCAbegglen (1958)	There is a permanent relationship between the company and employees.	Retention oriented (settled in the organization), precedent oriented	The relatio between t and the en contractua temporary.
(Four)	Vertical society	Chie Nakane (1967)	Japanese social groups created	Closed orientation,	The tissue and flat.

			by "place" and "sense of group unity" call for the character of their organizations to be "vertical", which is simulated by parent-child relationships.	connection orientation, collectivism, irrational orientation	
(Five)	Static childcare	Caudill, W., Weinstein, H. (1969)	Japanese mothers make more physical contact with the child and keep the child quiet so that the child does not move much and is passive to the environment.	Static oriented, interdependent oriented, dense oriented	The mothe physical co the child a child dyna child care) child move active in th environme
(6)	Centralization	Kiyoaki Tsuji (1969)	Prior to the strong detention of centralized bureaucracy, modern local autonomy has a history of being completely suffocated.	Densely oriented (centralized central authority)	Decentrali has been c local autho (decentral
(7)	Synchronization competition	Yu Ishida (1970)	Follow the dominant value orientation and behavioral style of your group. Take the same actions as others.	Synchronism (large adaptation), uniform (horizontal)	Behave dif others (unsynchro
(8)	Sweet	Takeo Doi (1971)	Even after adulthood, the Japanese continue to seek emotional stability as well as close emotional ties	Interdependent orientation, collectivism (a sense of unity)	The conne between m child is thi require em stability fr mother (la sweetness

			between mothers and children.		
(9)	Interpersonalism	Kimura Satoshi (1972) , Hamaguchi Keitoshi (1977)	Interpersonal interdependence, mutual trust, and the essence of interpersonal relationships.	Human orientation (emphasis on human relationship itself)	On the int side, we v independe interperso relationshi means (in
(Ten)	Heterogeneous	Hiroyuki Araki (1973)	In a mura-like structure, individuals lose their individuality and their actions are determined by the will of the group.	Heterogeneous orientation	Individual their indiv decide the within the according (autonom
(11)	Collectivism	Hiroshi Ma (1973)	In the relationship between individuals and groups, prioritize the interests of the group over those of the individual. It is desirable that individuals and groups are not in conflict but in one.	Collectivism	Prioritize i interests o interests (individua
(12)	Motherhood principle	Hayao Kawai (1976)	Shown by the "include" function, it embraces everything with absolute equality and is based on the principle of mother-child integration.	Human orientation (contact), collectivism (oneness)	The feelin between m child is thi an open p principle (principle).
(13)	Large room office	Shuji Hayashi (1984)	In the office space in Japan, many employees	Dense, anti-privacy (mutual surveillance)	Employee private ro

			work side by side with desks in large rooms, whereas in Europe and the United States, employees work in private rooms.		large room room office
(14)	Authoritarianism, lack of originality	Junichi Nishizawa (1986)	They think of the theory of Western authorities as if they were their own experience, and respond excessively when they criticize it. They will pick up European and American original technologies without crossing a dangerous bridge and put them to practical use.	Authoritarian (willing to follow Western theories), precedent-oriented (will not go into unknown territory)	Attempts t destroy ex authorities new and cr insights. C dangerous
(15)	Mutually cooperative self	Markus, H, R, & Shinobu Kitayama (1991)	Make oneself cooperate with one another and become dependent.	Interdependency oriented, human oriented	Make the s independe independe independe
(16)	Face-to-face	Hiroaki Yoshii (1997)	It has a culture that relies heavily on face-to-face communication and has a built-in concentration that causes concentration.	Dense orientation (physical close distance), human orientation (intimacy), anti-privacy (gaze)	Do not con face-to-fac communic
(Other)					

	Negotiating		In order to negotiate negotiations, etc., talk to related parties in advance.	Negotiation-oriented, regulatoryism	At the tim negotiatio to related advance, negotiatio
	Rigging		They check each other's movements so that they do not take free actions (competition for cheap bid prices), and decide on the movements (bid prices) to be taken by each other in advance.	Regulatory (suppressing free competition), tuning-oriented (making counselors)	Freely dec action you without ha to each ot advance.
	Government regulations		The government checks and restrains industry movements through administrative guidance.	Regulatoryism	The gover not restrai the moven industry.
	Can't say no		We cannot take care of each other and reject what they say.	Human oriented (appreciated), collectivism (does not allow mutual criticism)	Reject wha person say

(Japanese traditional nationality : details of literature survey results)

The following is a rough list of existing Japanese nationality literature showing that the traditional Japanese nationality is wet. The order of the literature is arranged in the chronological order of publication. The description consists of (1) bibliographic data such as the author's name and title of the document, (2) a summary of the parts related to wetness, and (3) information on how to relate to the questionnaire survey items by the author. .

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1. [Culture of shame]

(Bibliography .) Benedict, R The Chrysanthemum and the Sword: Patterns of Japanese Culture, Boston Houghton Mifflin, 1948 MatsuOsamu translation Hasegawa "Chrysanthemum and the Sword - the type of Japanese culture" society Shisosha 1948

(Summary) Japanese culture belongs to the culture of shame.
Unless bad
behavior is "exposed before the world", in order to feel shame that does not need to be bothered, it is necessary to actually join others or think so so →
Shame is the best in other laws oriented life the fact that accounts for the position, .. each person makes sense to do things to pay attention to the reputation for self-action → human-oriented
with respect to the others of the judgment determining the policy of self-action → anti-privacy

(Relation to questionnaire items) ↓

Anti-Privacy
B24 cares about how I can be seen by others

Susceptible to others around
E26

Human-oriented
E18 is going to be like it to others around the
E22 always to worry about trying to give a good impression to others around

---

2. [Family]

(Bibliography) Takenobu Kawashima Family composition of Japanese society 1948 Nihon Hyoronsha

(Summary) Japanese society is made up of families and family unions, in which the dominant family principle is opposed to the principle of democracy. The family principle,
1 and dominated by the "authority", unconditional obedience to authority → authoritarian
2 lack of lack and personal sense of responsibility where derived from it personal behavior → collectivism, regulatory principle
3 of all A social norm that does not allow voluntary criticism and reflection. Social norms forbid that "Kotoage" → collectivism
4 confrontation of the family atmosphere of the boss henchman binding, and hostile awareness of the outside. "Sectionalism". → Related orientation, tuning orientation, closed orientation
.

(Relation to questionnaire items) ↓

Authoritarian
D24 Respects the status and form of the other party with
E15 people who are easy to believe what the alleged authority says

Collectivism
A1
D29 prefers to act in groups and groups and does not like to take a different path from others

Do not like mutual criticism within the B22 group

Regulatory
B15 Responsible for solidarity with surrounding fellows

Relationship-oriented
C24 relationship atmosphere is family-like
B14 relationship preference for parent-molecule relationship

Attempt to combine only those with the same tuning-oriented
E36 opinion

Closed-oriented
B21 dating with relatives inside and outside by dating
D33 only trying to associate with people in the group to which they belong

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3.[Lifetime employment, seniority rank]

(Bibliography) Abegglen, JC, The Japanese Factory : Aspects of Its Social Organization, Free Press 1958 Urabe MiyakoYoshi translation supervised by "Japanese management" Diamond 1960

(Summary) A decisive difference that is immediately noticed when comparing Japanese and American factory organizations is the lifelong relationship between the company and its employees in Japan (lifetime employment). → Fixing orientation

Employees' salaries are mainly determined by the degree of education at the time of joining the company, the number of years of service, and the number of families, and only a small portion is based on the type of work and the results of work (wage of seniority) . → Precedent-oriented

(The context of the questionnaire) ↓
fixed-oriented
D15 one of the organizations prefer to continue to belong to a long period of time in (the workplace, etc.) (organization within the settlement)
precedent-oriented
E12 respect for seniority

Four.[Vertical society]

(Bibliography) Chie Nakane Human Relations in Vertical Society Kodansha 1967

(Summary) In Japan, when individuals position themselves toward society, they place more emphasis on "places" than on their qualifications. The workplace, company, government office, school, etc., to which one belongs is called “Uchi no”, and it is not a perception that the company has a certain contractual (employment) relationship, My and our company "is recognized as the subject.

“Ye” is one of the social groups composed of a “resident” (co-living) or “manager” frame, where “place” is important. The principle of constructing a functional group within the framework of “place” is the reason why no doubt arises in the case of “yes” by positioning others who have no blood connection as successors and heirs.

In a Japanese social group in which members with different qualifications are included as members, the role of strengthening the unity of the group is to work on giving members a sense of unity within one frame and an internal organization connecting individual members of the group. And enhance it. That is the emphasis on the collective consciousness of "we", which creates a sense of distinction between "Uchi" and "Soto" and the emotional unity that accompanies it. → Collectivism, closure orientation

Japanese social groups created by "place" and "sense of group unity" call for the character of their organizations to be "vertical", which is simulated by parent-child relationships. → Relationship orientation

A strong emotional unity governing the collective principle is found → Collectivism

"Vertical society" has caused Japanese "lack of critical spirit" and "lack of logic" → Collectivism, irrational orientation

(Relation to questionnaire items) ↓

Groupism
A14 Prefers integration and fusion with others

Do not like mutual criticism within the B22 group

Closely oriented
B21 people sticking to distinguish between inside and outside

Prefer parent -
molecule relationships in relationship-oriented B14 relationships

Irrational
C6 thinking is irrational

Five.(Static childcare)

(Bibliography) Caudill, W., Weinstein, H., Maternal Care and Infant Behavior in Japan and America Psychiatry, 32 1969

(Summary) is an American mother, to reveal the child's self-assertion, not aware that it is the existence different from the mother, believes that it is necessary to Yuku be more independent in to the children .. Japan's mother Hoping to develop interdependent relationships with children and become dependent and obedient to others.

America's mother, spoke to the children, have a relationship by encouraging actively, children move more body, hopes that will encourage the environment .. Japanese mothers, children and the body Tends to make the child quiet, so that more contact is made and the child does not move much and is passive to the environment

→ Interdependent orientation, static orientation, dense orientation

(Relation to questionnaire items) ↓

Interdependency oriented

D32 trying to depend on each other

Densely oriented

E35 Prefers skin to skin with others

Static orientation

F36 likes things that are stationary

6.(Centralization)

(Bibliography) Kiyoaki Tsuji New version Japanese bureaucracy research The University of Tokyo Press 1969

(Summary) For decades before the enactment of the Local Autonomy Law, modern local autonomy was completely suffocated before the strong detention of pre-modern centralized bureaucracy.

Regarding the location of local autonomy law issues ... We can see the strong remnants of "power control".

The first ... is a pluralistic restraint by the central authorities. The Ministry of Home Affairs, which held the main authority over local governments, was abandoned, but at the same time, all other government agencies owned and expanded a wide range of local organizations, hindering the autonomous functions of local organizations. In addition to that, they also add a complicated central constraint to them.

Second ... is a bureaucratic constraints to be made through the personnel rights. Traditional local officials have been replaced by local officials, with the exception of police officers, and thus the human resources are assigned to the head of local organizations. However, this is extremely formal, and there is a great risk that the central government will take over the real power of local officials, such as appointment and reassignment and relocation. This endorses the fact that at present, senior officials of local organizations, including the Deputy Governor and Deputy Deputy, are almost always assigned by the traditional interior officers. If the land how organizations length can not be held by a substantial powerful personnel rights, power specific control of the central government to local self-government, to continue as a latent power even though the future ..

→ densely oriented

(Relation to questionnaire items) ↓

Densely oriented

F24 centralized preference

7.[Synchronization competition]

(Bibliography) Yu Ishida Japanese Political Culture - Synchronization and Competition - University of Tokyo Press 1970

(A composite of the subject matter) tuning and competition .. most likely that it is convenience in explaining the continuity and change in the historical development of Japan unified ... and the difficulties associated with this viewing angle to it and the rapid development of Japan
Synchronization that can be explained at the same time Following the dominant value orientation and behavioral style in the group to which it belongs, that is, taking the same actions as others
Strong in-group sympathy enhances the sense of opposition to things outside the group, or conversely, threats from outside Relations that enhance the entrainment within the group are best illustrated by modern Japanese nationalism

Ties of the competition and the tuning of the population .... complement each other and the relationship of mutual acceleration of the competition and the tuning .... strengthen more and more the degree of result is loyalty loyalty competition (competition in the tuning), thereby Brings stronger synchrony, and in turn, in such synchrony there will be more intense loyalty competition ...

→ Tuning orientation

(Relation to questionnaire items) ↓

Tuning-oriented
B9 action to try to align around the people
C8 same thing to try and everyone around
C34 wants tuned to around

Try to be a member of the E38 mainstream

8.[Ame]

(Bibliography 1) Doi Kenro The Structure of "Amae" Kobundo 1971
(Summary) The Japanese experience close ties between "mothers and children" in their "socialization" process after birth.
After adulthood, the Japanese continue to seek emotional stability at home and abroad, similar to maternal dependence.
The psychology of Ame is to deny the fact of separation inherent in human beings and try to stop the pain of separation.

Amae's spirit is illogical and closed .... Ame's "other dependency"
→ irrational, closed, and interdependent

(Relation to questionnaire items) ↓

Interdependent orientation
B2
A2 trying to spoil each other
A15 who likes to lean on each other in a relationship

Groupism
A14 Prefers integration and fusion with others

Irrational
C6 thinking is irrational

Prefers
closed relationships

9.[Interpersonalism]

(Bibliography 1) Toshi Kimura Between humans Kobundo 1972

(Summary) The Japanese conscious of "self", "Self", unlike the case of Westerners, is not a self-established "ego", but a permanently established subject

The self is ... after all , the identity of the self, the substance of the self, and the reason it is called self is that it keeps the identity and continuity constantly is there.

The "self" in Japanese is a reality that is found each time outside of oneself, specifically between oneself and the other person, and is acquired each time as a share from there.

In the Japanese way of thinking and thinking, who you are and who you are are determined from the example of the human relationship between you and the other person. Individuals first have relationships before they can be identified as individuals

→ Human oriented

(Relation to questionnaire items) ↓

Human-oriented
E27 Emphasis on human relationships

(Bibliography 2) Yoshitoshi Hamaguchi Rediscovering `` Japaneseness '' 1977 Nikkei Inc.

(Summary) The characteristics of the Japanese, "interpersonalism," are the characteristics of individualism, egocentricism, self-reliance, and the view of interpersonal relations. It has the characteristic that it is essential. → Interdependent orientation, human orientation

(Relation to questionnaire items) ↓

Interdependence
D32 trying to depend on each other

Human-oriented
E27 Emphasis on human relationships

Ten.[Other law]

(Bibliography) Hiroyuki Araki Japanese behavioral style - Other laws and group logic - Kodansha 1973

(Summary) In the mura-like structure, the individual losing its individuality and being able to become an allopolitical person whose behavior is determined by the will of the group, is a differentistic mental structure of the Japanese Worked as an indispensable factor in determining behavioral styles
→ Other law orientation, tuning orientation

(Relation to questionnaire items) ↓

Heterogeneous orientation

E20 is susceptible to others around E26 I can't decide my own future path

Tuning orientation

E30 immersed trying to match the
B9 behavior that is going to be individual to the surrounding people

---

11.[Collectivism]

(Bibliography 1) Hiroshi Ma , Japanese Management: The Principles of Collectivism , Nihon Keizai Shimbun , 1973

(Summary) Collectivism is a group-centered relationship in which the interests of the group take precedence over those of the individual in the relationship between the individual and the group (Group priority). Or, with the added moral meaning, the idea is that doing so is "desirable" or "good."

Under collectivism, the “desirable” way of an individual and a group is that the individual and the group are not in opposition but in one. From this, an unestablished state of the individual emerges from the Western concept. However, from the ideal of collectivism, it is desirable that individuals and groups, or more abstractly, individuals and the whole, have a united, unified relationship, rather than an opposition and cooperation. It is an individual (interest) immediate group (interest) and a group (interest) immediate individual (interest).

(Bibliography 2) Triandis HC, Individualism & Collectivism, Westview Press, 1995

(Summary) Collectivism is a social typology of individuals that are closely linked to one another and consider themselves to be part of one or more groups (family, company, ...) .

1) The definition of self is interdependent in collectivism, but independent in individualism.
2) Individual and collective goals are close together in collectivism, but not in individualism.
3) While much of social behavior in a collectivist society is guided by norms and obligations, individualism is driven by individual attitudes and desires, rights and contracts.
4) It is a collectivist society that emphasizes human relationships, even if it is disadvantageous. In an individualist society, the emphasis is on rational analysis of the benefits or disadvantages of maintaining relationships.

In Japan, ... the entire 25 % of (respect cohesiveness and unity of in-group) horizontal collectivism, 50 percent, and us perfect for vertical collectivism (in-group, the in-group profits Sacrifice self, and accept inequality and vertical hierarchy). Horizontal collectivism is high because it is considered bad in Japan to take a different attitude from others. The high vertical collectivism is thought to be because Japan has a strong sense of authority and hierarchical relations.

12.(Maternal principle)

(Bibliography) Hayao Kawai Pathology of Maternal Society in Japan Chuo Koronsha 1976

(Summary) The maternal principle is described by the function of "contain" and encompasses everything with absolute equality. It is the fundamental principle that mother and child are united. → Human orientation (contact), collectivism (oneness)

On the other hand, the paternity principle has a characteristic of the function of "cutting", and is classified into a subject and an object, a good and an evil, an upper and a lower, and the like.

Japanese society can be said to be an “eternal boy” type society based on the principle of motherhood.

(Relation to questionnaire items) ↓
Collectivism
A14 Prefer to integrate and fuse with others
B1 Try to stick together

Human-oriented
B3
C10 who likes to interact with others is intimate

13.[Large room office]

(Bibliography) Shuji Hayashi Management and Culture Chuokoron-sha 1984

(Summary) When observing the line of people at the library entrance before the opening and the queue waiting for the bus, in the case of Japanese people, although the space between people is narrow, it is somewhat like a press and hold, In the case of Westerners, there is a wide range of liners

In the case of Westerners, the spatial distance around each individual is generally wider than in the case of Japanese, and individual homes tend to live in one room per person

A survey of corporate offices in Europe and the United States shows that the office area per employee is almost twice that of Japan. The office space of a Japanese government office or company, apart from its managers, has a large room with a large number of Hira employees working side by side with their desks facing each other. In contrast, when visiting a Western company, one or two people of Hira generally work in one room, and in the United States, each employee has a booth-like space.

In European and American companies, each and every employee in a secluded space, down to Hira, is only engaged in the work duties given to him, and if he finishes doing so, no matter how busy his neighbors are. , is more and more home habit ... on the contrary, such as Japan, the workplace population of white-collar, where it Ri integral get an inkling is to take care of is through work, a large room space method formula is oriented ... → Densely oriented

(Relation to questionnaire items) ↓

Densely oriented

A16 like to be in a large room with many people
E32 like to be together with each other

14.[Lack of originality]

(Bibliography) Junichi Nishizawa Originality is in Fight President 1986

(Summary) The basics of a Japanese scientist as a natural science and technology scientist, who wants to confirm with his / her own eyes and carry out experiments, or to accept such research presentations as they are. Lack of proper posture ... Instead, the attitude of relying on books (conventional theory) is extremely rich. In a nutshell, it's written by the authority, so thankfully the reader is convinced that it's true. Many people think that it is the theory of Western authorities and think too much as if it were their own experience, and respond excessively if they criticize it. At times, he makes a strong return to himself. It may be because of leaning so much on Western intelligence, but it is unhealthy. → Authoritarianism

Europe and the United States are investing money from the seed stage and trying to nurture original technologies patiently. Because he knows and respects the difficulties of true originality. On the contrary, instead of trying to cross dangerous bridges between the public and private sectors, Japan seeks out whether things are going well in Europe and the United States, picks up important things that are in the process of being industrialized, intensively puts them into practical use, and makes efforts for improvement. → Precedent-oriented

(Relation to questionnaire items) ↓

Authoritarianism

Easy to believe what D24 authoritative says

Precedent-oriented

D37 Don't try to adventure
C30 Just try to do something with precedent

15.(Mutually cooperative self)

(Bibliography) Markus HR, Kitayama, S., Culture and the self: Implications for cognition, emotion, and motivation.Psychological Review, 98, pp224-253 1991

(Summary) According to the mutually cooperative self-view that prevails in Eastern cultures such as Japan, self is the essence that is connected to other people and surroundings and becomes a component of higher-order social units. It is a relationship-oriented entity. .. self each other cooperatively, to the presence that depends .... and interdependent and cooperation to make sure closely linked with self and others ..
→ collectivism, human-oriented, interdependence-oriented

(Relation to questionnaire items) ↓

Collectivism

B1 trying to stick together

Human orientation

B3 Like to interact with others

Interdependency oriented

A2 likes to lean on each other in a relationship
D32 tries to depend on each other

16.[Direct meeting]

(Bibliography) Hiroaki Yoshii Computerization and Modern Society [Revised Edition]
1997 Kitaki Publishing

(Summary) Information that is important to the organization has high uncertainty, high ambiguity, and external environmental information. Therefore, the richest and most symbolic media with high ability to convey meaning = rely on face-to-face communication. It is unavoidable that this defines the location most. Ironically, the development of information and communication media has further increased the scarcity and value of information that is difficult to carry on information and communication media, and has promoted the location of offices in information centers.

Japanese organizations, linked by a complex and highly interconnected network, have a culture that relies heavily on wet face-to-face communication, and Japanese society as a whole is concentrated It can be said that the constitution (concentration constitution) is inherent.

→ densely oriented

→ Human orientation (intimacy), anti-privacy (gaze)

Of course, many organizations that have overwhelming technical capabilities and are not restricted by government regulations or affiliates will, of course, be less dependent on such wet face-to-face communication and less need to concentrate. No.

(Relation to questionnaire items) ↓

Densely oriented
F24
A3 prefers centralization Trying to be dense in a narrow space

Human-oriented
C10 relationship is intimate

Anti-Privacy
D27 Like to look at each other
B7 Like to monitor each other

[Other concepts closely related to Japanese culture]

The following are some of the concepts that have been pointed out outside of the above literature that have a deep connection with Japanese culture and are thought to represent wetness. The description describes why you can say wet.

[Negotari]

(Explanation) To negotiate, etc., negotiating refers to discussing in advance with related parties in order to follow the pre-existing relationship and attach the understanding of each person in the network. It is an act of trying. Having the opportunity to discuss that each person is in the midst of the mutual attraction that creates the relationship has the meaning of reaffirming it, and is fundamentally the relationship between the relationship and the underlying mutual attraction. It is an act that assumes the existence of
→ Relationship orientation

In a state of mutual attraction, if there is something you want to do, negotiating is essential. Individuals who want to take some new action while mutual attraction is working should get their prior consent to understand or negotiate that they will do this in the future. If you do not do this, later, the person's behavior swung in a direction that could not be seen by others (by the effect of mutual attraction) (or conversely, make sure that the

people can not move the person freely) Trying to be restrained by mutual attraction) leads to unwillingness to each other (eg, blaming each other's actions).
→ Regulatory principle

□Reception□

(Explanation) Entertainment means that one of the people who were originally not very close to the other gives a meal or the like in order to approach the other more psychologically (to get the other person closer). In that respect, it can be said that this is a manifestation of the attitude of trying to bring into a state where mutual attraction works more strongly.
→ Relationship orientation

[Rigging]

(Explanation) The rigging seen in the tender of government offices checks each other's movements so that they do not take free actions (such as freely presenting a low bid price and competing with each other). It is a product of mutual attraction in that the actions to be taken (a specific bidder offering a higher bid price) are determined in advance through discussion (mutual constraint).
→ Regulatory principle

[Public and private confusion]

(Explanation) Confusing public things with one's own leads to "ambiguity" between public and private distinctions.
→ ambiguous orientation

These characteristics of interpersonal relationships, which have been regarded as Japanese in the past, are by no means unique to Japan, but are more generally related to agriculture, especially the rice cultivation society widely distributed in hot and humid East Asia. It seems that it can be expanded to the characteristics of interpersonal relationships in an intensive agricultural society. For the basis of this point, please refer to the description of the author's comparison with the dry / wet environment.

At present, researchers' interests are tied to the viewpoint of Japan vs. Europe and the United States, and are not suitable for East Asian societies other than Japan. Isn't it easy to think that Japan is special (even though it is common to society)?

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1-2. Confirmation by questionnaire survey (2000.10) of "Japanese style = wet"

Several questionnaire surveys were conducted to confirm the results of the above-mentioned literature survey, "Japanese style = wet".

(1) Japan and the United States, which is more dry / wet whether, 1999.5〜7 went to, where the "dry-wet personality, attitude is something" was asked in the questionnaire to investigate the, "America is more dry (Japan Is slightly wetter) than the opposite (but not at the significance level of 0.01).

number	Item content (hypothesis = dry)	-Answer = Dry-	In either no	-Answer = Dry-	Item contents (hypothesi = wet)
C32	American	44.796	21.719	33.484	The way of thinking is Japanese

(2) A questionnaire survey was conducted on 2000.10 to verify how dry / wet the Japanese, East Asian (= Korea / Taiwan, Filipino ...) and European / American personalities and attitudes are each considered to be dry / wet. Was.

The questionnaire was asked to answer which level a more Japanese, East Asian, and Western attitude applied in a five- point scale from very dry to very wet .

As a result, the following trends were confirmed : "Europe and the United States = dry", "East Asian (= Korea, Taiwan, the Philippines ...) = Wet", and "Japanese = wet". (Note)

The relationship between dry and wet interpersonal behavior and gas and liquid molecular motion

First appearance in January 2008

Around December 2006, the degree of dryness / wetness of gas and liquid molecular motion was measured by gas molecular motion where the degree of dryness exceeded the degree of wetness, or the degree of wetness of liquid molecular motion where dryness was perceived as dry Work was performed to confirm whether the number exceeded the limit.

In other words, we showed Internet users (research participants) a simulation movie of the molecular motion of gas and liquid, and decided how much they felt dry and wet when the motion of each molecule was regarded as a human motion.

• How

[data collection method] of the Internet web was collected answers site. In counting responses, the same research participant may respond multiple times , so it is assumed that the same IP address is owned by the same respondent at the time of response, and multiple responses with the same IP address are updated. of 1 to together and considered valid only one answer, Cookie was set so as not to accept multiple answers using.

[Research participants] The total number of study participants who received responses was 206 (102 men and 104 women). Gender information was obtained by providing a gender selection field on the web page with radio buttons at the time of response and having the user select and input.

[Investigation period]   survey timing, 12 2006 May 4 from day 9 of day 6 was days.

[Stimulation Video]   stimulation, Ar (simulating molecular motion pattern argon) Java programs, Ikeuchi (2002) web of sites obtained from, as most clearly shows the molecular motion of each liquid and gas, the absolute The temperature was adjusted to represent the molecular motion at 20 degrees (liquid) and 300 degrees (gas), respectively. Gas program is displayed, the movie of liquid each molecular motion, captured on a personal computer, each 30 of seconds windows media video is processed in the form of movies, Web and can be reproduced from the study participants of the personal computer on the site.

[Question item]   For each of the above movies, "This is a fast-forward playback of people's movements. Each grain represents a person. Each person in this movie has a dry, Please evaluate it on a 5- point scale to see if it feels wet . " The stage was "not felt (0) -felt a little (1) -felt somewhat (2) -felt quite (3) -felt very much (4) ".

[Procedure]   each movie is, at a time 1 one by one, the order presented in the random, and so as to answer to every movie. In addition, while responding to the study participants of the computer environment, in order to align the conditions of stimulus presentation, "as long as the reproduction number of times is possible 2 effect of, I need your help by up times", with a disclaimer, I had read . As a briefing of the experimental operation, when the response was completed, a disclaimer was displayed on the screen saying, "This was actually a simulation movie of gas and liquid molecular motion."

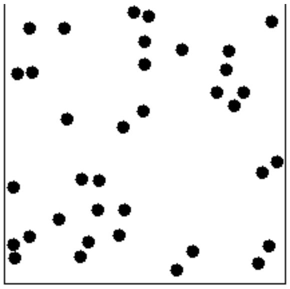
□ Results

The average value and standard deviation of the evaluation values of the degree to which the gas and liquid molecular movement patterns were perceived as dry and wet, respectively, as human characteristics are as shown in Table 1 .
A corresponding t- test was performed to see the difference in the degree of dry / wet feeling for each type of movie shown . Table 2 shows the results .
When observing the molecular motion of the liquid, the degree of feeling dry or wet was significantly higher than the degree of feeling dry (t (205) = 8.74, p <.01) .
When looking at the molecular motion of the gas, the degree of dryness and wetness was significantly higher than that of wetness (t (205) = 3.21, p <.01). .
Regarding which of the gas and liquid was felt more dry, the degree of dryness of the gas molecule motion pattern was significantly higher than that of the liquid molecule motion pattern (t (205) = 6.32, p <.01) .
Regarding which of the gas and liquid feels wetter, the degree of wetness of the liquid molecule motion pattern was significantly higher than the degree of wetness of the gas molecule motion pattern (t (205) = 8.25, p <.01) .

□ Chart

Figure.1 Gas and liquid molecular motion pattern
molecular motion simulation movie (shown by the research participants)

Gas molecular motion



Liquid molecular motion

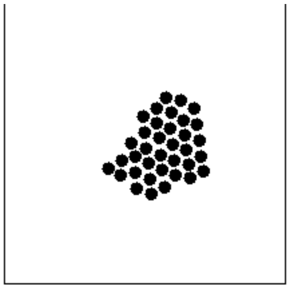


Table.1

Stimulus type	dry	Wet
Liquid molecular motion	0.85 (1.17)	2.09 (1.50)
Gas molecular motion	1.60 (1.46)	1.15 (1.24)

(The standard deviation in parentheses is shown.)

Table.2

Comparison	t test result	Significance level
Liquid wet liquid dry	t (205) = 8.74	p <.01
Gas dry-gas wet	t (205) = 3.21	p <.01

Gas Dry-Liquid Dry	t (205) = 6.32	p <.01
Liquid wet gas wet	t (205) = 8.25	p <.01

From the above results, it was found that when one observes a simulation of gas molecule motion as a human, the character is perceived as having a dry personality, while the motion of liquid molecule is perceived as having a wet personality. It is thought that the personality of a person who behaves in the same way as the gas molecular motion pattern is perceived to be dry, and the person who behaves in the same way as the liquid molecular motion pattern is perceived as wet.

Relationship between masculine and feminine personality perception and gas and liquid molecular movement patterns

2008.04 first appearance

summary

masculine of the human personality cognition, and feminine, to reveal dry sense, the relationship between the wet is to be supplied to the gas, the liquid man of substance, Web were investigated in. A gas-liquid molecular motion pattern was computer simulated 2 to one of the movie study participants 201 to show for the people, in each movie, or the movement of the particles is how much masculine as interpersonal behavior of the individual, feels feminine Was evaluated. As a result, it was found that the gas molecule movement pattern was perceived as masculine as people's movement and the liquid molecule movement pattern was perceived as feminine.

Problem We

actually showed the participants a simulation movie of the molecular motions of gas and liquid, and examined how masculine and feminine the movements of each molecule felt when they were regarded as human movements.

The method

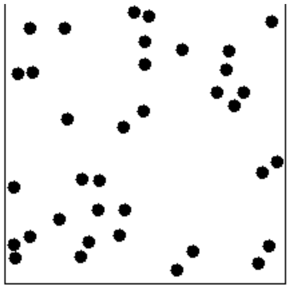
[data collection method]   Internet web was collected answers site. In counting responses, the same research participant may respond multiple times , so it is assumed that the same IP address is owned by the same respondent at the time of response, and multiple responses with the same IP address are updated. of 1 to together and considered valid only one answer, Cookie was set so as not to accept multiple answers using.

[Study Subjects]   The total number of study participants who received responses was 201 (105 men , 96 women). Gender information was obtained by providing a gender selection field on the web page with radio buttons at the time of response and having the user select and input.
[Investigation period]   survey timing, 8, 2007 May 21 from days 8 May 31 of day 11 was days.

[Stimulation Video]   stimulation, Ar (simulating molecular motion pattern argon) Java programs, Ikeuchi (2002) of the web obtained from the site, as most clearly shows the molecular motion of each liquid and gas, the absolute The temperature was adjusted to represent the molecular motion at 20 degrees (liquid) and 300 degrees (gas), respectively. Gas program is displayed, the movie of liquid each molecular motion, captured on a personal computer, each 30 of seconds windows media video is processed in the form of movies, Web and can be reproduced from the study participants of the personal computer on the site. Figure 1 shows the still images of each movie .

[Question item]   For each of the above movies, "This is a fast-forward playback of people's movements. Each grain represents an individual person. How masculine is the character of the people in this movie Please give a five- point scale if you feel feminine . " There were five stages from "I do not feel (0) " to "I feel very much (4) " . [Procedure]   each movie is, at a time 1 one by one, the order presented in the random, and so as to answer to every movie. Since it is difficult for the answer to be seen only when the movie is actually moving, each movie is made to flow endlessly during the answer. As a debriefing of the experimental operation, when the response was completed, a note was written on the screen saying, "This was actually a simulation movie of gas and liquid molecular motion." Results The average value and standard deviation of the evaluation values of the degree to which the gas and liquid molecular movement patterns were perceived as masculine and feminine, respectively, are as shown in Table 1 . In order to see the difference in the degree of masculine and feminine feeling for each type of movie shown, a t- test (two-sided) was performed on the difference in the average value with correspondence (n = 201) . Table 2 shows the results . When looking at the molecular motion of the liquid, regarding the degree of masculine and feminine perception, the numerical value of the degree of feminine perception was significantly higher than the degree of perceived masculine (t (200) = 5.42, p <.01) . When looking at the molecular motion of gas, the degree of masculine and feminine perception was significantly higher than that of feminine perception (t (200) = 6.84, p <.01) . Regarding which of gas and liquid was more masculine, the degree of masculine movement of gas molecule was significantly higher than the degree of masculine movement of liquid molecule (t (200) = 7.47, p <.01) . Regarding which of gas and liquid was felt more feminine, the degree of feminine liquid molecular motion pattern was significantly higher than that of feminine gas molecular motion pattern (t (200) = 6.29, p <.01) . Discussion From the above results, it was found that when a person simulates the simulation of gas molecule motion and observes it, the person is perceived as having a masculine personality, while the motion of liquid molecule is perceived as having a feminine personality. It is thought that the personality of a person who behaves in the same way as the gas molecular motion pattern is felt masculine, and the person who behaves in the same way as the liquid molecule motion pattern is feminine. Chart Figure.1 Gas and liquid molecular motion pattern molecular motion simulation movie (shown by the research participants)

Gas molecular motion



Liquid molecular motion

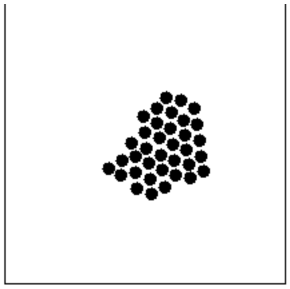


Table.1 Average and standard deviation of American and Japanese evaluation values for gas and liquid molecular motion movies (in parentheses)

Stimulus type	Masculine	Feminine
Liquid molecular motion	0.67 (1.10)	1.35 (1.37)
Gas molecular motion	1.49 (1.41)	0.65 (1.13)

n = 201

Table.2 Comparison of average difference between conditions (corresponding)

Comparison	t test
Liquid Feminine-Liquid Masculine	t (200) = 5.42 **
Gaseous masculine-gaseous feminine	t (200) = 6.84 **
Gas masculine-liquid masculine	t (200) = 7.47 **
Liquid Feminine-Gas Feminine	t (200) = 6.29 **

** p <.01

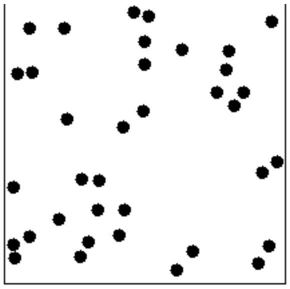
Relationship between perceived paternal and maternal personality and gas and liquid molecular movement patterns

2012.07 First appearance

He explains in detail the relationship between paternal and maternal personalities and gas and liquid molecular motion patterns. Paternal personality and gas molecular motion correlate with maternal personality and liquid molecular motion.

Abstract A web study was conducted to clarify the relationship between paternal and maternal perceptions of human personality and the dryness and wetness of the sensation of gas and liquid on humans . A gas-liquid molecular motion pattern was computer simulated 2 to one of the movie study participants 201 to show for the people, in each movie, or the movement of the particles is how much paternal as interpersonal behavior of the individual, feels maternal Was evaluated. As a result, it was found that the gas molecule motion pattern was perceived as paternal movement and the liquid molecule motion pattern was perceived as maternal. Challenges We actually showed the participants a movie of simulation of gas and liquid molecular motions, and examined how much each molecule feels paternal and maternal when the movement of each molecule was regarded as a human movement. The method [data collection method] Internet web was collected answers site. In the times the answer to the question of the count, because the same study participants corresponds to the possibility to answer more than once, the same at the time of the answer IP is the main have the address considered to be the same respondents, the same IP multiple answers of address Latest 1 with considered valid only one answer, Cookie was set so as not to accept multiple answers using. [Study Subjects] The total number of study participants who received responses was 201 (105 men , 96 women). Gender information was obtained by placing a gender selection field on the web page with radio buttons at the time of response and having the user select and input. [Investigation period] survey timing, 8, 2007 May 21 from days 8 May 31 of day 11 was days. [Stimulation Video] stimulation, Ar (simulating molecular motion pattern argon) Java programs, Mitsuru Ikeuchi (2002) web of sites obtained from, as most clearly shows the molecular motion of each liquid and gas, Adjustments were made to represent the molecular motions at an absolute temperature of 20 degrees (liquid) and 300 degrees (gas). Gas program displayed, the movie of the liquid each molecule motion capture on a personal computer, each 30 of seconds windowsmediavideo processed into the form of movies, web and can be reproduced from the study participants' computers on the site. Figure 1 shows the still images of each movie . [Question item] For each of the above movies, "This is a fast-forward playback of people's movements. Each grain represents an individual person. Please evaluate it on a scale of 1 to 5 if it feels maternal . " There were five stages, from “I do not feel (0) ” to “I feel very much (4) ” . [Procedure] each movie is, at a time 1 one by one, the order presented in the random, and so as to answer to every movie. Since it is difficult to answer only while watching the movie actually moving, each movie was made to flow endlessly during the answer. As a debriefing of the experimental operation, when the response was completed, a note was written on the screen saying, "This was actually a simulation movie of the motion of gas and liquid molecules." Results The average value and standard deviation of the evaluation values of the degree to which the gas and liquid molecular movement patterns were perceived as paternal and maternal, respectively, as the personality are shown in Table 1 . In order to see the difference in the degree of paternity and maternity felt for each type of movie shown, we performed a t- test (two-sided) for the difference in the average value of the correspondence (n = 201) . Table 2 shows the results . When looking at the molecular motion of the liquid, regarding the degree of paternal and maternal perception, the value of the degree of maternal perception was significantly higher than the degree of paternal perception (t (200) = 5.67, p <.01) . When looking at the molecular motion of the gas, the degree of paternal and maternal perception was significantly higher than that of maternal perception (t (200) = 4.96, p <.01) . Regarding which of gas and liquid was felt more paternal, the degree of paternal perception of the gas molecule motion pattern was significantly higher than the degree of paternal perception of the liquid molecule motion pattern (t (200) = 4.28, p <.01) . Regarding which of gas and liquid is more maternal, the degree of maternal perception of the liquid molecule motion pattern was significantly higher than the degree of maternal perception of the gas molecule motion pattern (t (200) = 6.82, p <.01) . Consideration From the above results, it was found that when one observes a simulation of gas molecule motion as a human, he is perceived as a paternal character, while liquid molecule motion is perceived as a maternal character. It is thought that the personality of a person who behaves similarly to the gas molecular movement pattern is paternal, and that the person who behaves like the liquid molecular movement pattern is maternally felt. Chart Figure.1 Gas and liquid molecular motion pattern molecular motion simulation movie (shown by the research participants)

Gas molecular motion



Liquid molecular motion

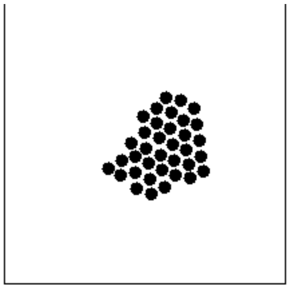


Table.1 Average and standard deviation of paternal and maternal evaluation values for gas and liquid molecular motion movies

Stimulus type	Paternal	Maternal
Liquid molecular motion	0.37 (0.81)	0.90 (1.20)
Gas molecular motion	0.76 (1.18)	0.31 (0.73)

n = 201

Table.2 Comparison of average difference between conditions (corresponding)

Comparison	t test

Liquid maternal-liquid paternal	t (200) = 5.67 **
Gas paternal-gas maternal	t (200) = 4.96 **
Gas paternal-liquid paternal	t (200) = 4.28 **
Liquid maternal-gas maternal	t (200) = 6.82 **

** p <.01

Relationship between American and Japanese perceptions of personality and gas and liquid molecular motion patterns

2008.04 first appearance

summary
American of the human personality cognition, and Japanese, to reveal dry sense of giving gas of the substance, the human liquid, the association between the wet of, Web were investigated in. The motion of the gas-liquid molecules group was computer simulated 2 to one of the movie study participants 201 to show for the people, in each movie, feel how much American, the Japanese movement of particles as interpersonal behavior of individual Was evaluated. As a result, it was found that the gas molecular motion pattern was American and the liquid molecular motion pattern was Japanese.

Objective To

actually show Japanese participants a simulation movie of molecular motion of gas and liquid, we decided to examine how much each molecule feels to be European, American, and Japanese when the movement of each molecule is regarded as a human movement.

At that time, the word “Western” may cover a wide range and a wide variety of regions on the earth covered by “Western”, so the personality image that people perceive may be dispersed and unified and difficult to perceive. In view of this, since the research participants were Japanese in this study, it is thought that the Japanese are likely to have the most familiar and familiar image of personality since the occupation of Japan after the Pacific War in the West. The United States of America in North America was adopted as a representative example, and each of "American" and "Japanese" was examined.

The method

[data collection method]   Internet web was collected answers site. In counting responses, in order to respond to the possibility that the same research participant will respond multiple times , it is assumed that the owner of the same IP address is the same respondent at the time of response, and multiple responses with the same IP address 1 along with the considered the only one of the answers and effective, Cookie was set so as not to accept multiple answers using.

[Study Subjects] The total number of study participants who received responses was 201 (105 men , 96 women). Gender information was obtained by providing a gender selection field on the web page with radio buttons at the time of response and having the user select and input.

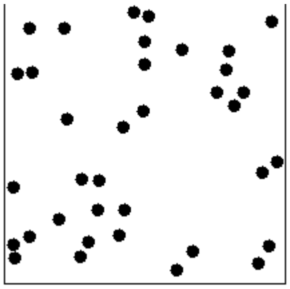
[Investigation period] survey timing, 8, 2007 May 21 from days 8 May 31 of day 11 was days.

[Stimulation Video] stimulation, Ar (simulating molecular motion pattern argon) Java programs, Ikeuchi (2002) of the web obtained from the site, as most clearly shows the molecular motion of each liquid and gas, the absolute The temperature was adjusted to represent the molecular motion at 20 degrees (liquid) and 300 degrees (gas), respectively. Gas program is displayed, the movie of liquid each molecular motion, captured on a personal computer, each 30 of seconds windows media video is processed in the form of movies, Web and can be reproduced from the study participants of the personal computer on the site. Figure 1 shows the still images of each movie .

[Question item] For each of the above movies, "This is a fast-forward playback of people's movements. Each grain represents an individual person. Please give us a five- point scale to see if you feel Japanese . " There were five stages from "I do not feel (0) " to "I feel very much (4) " . [Procedure] each movie is, at a time 1 one by one, the order presented in the random, and so as to answer to every movie. Since it is difficult to answer the question only while watching the movie actually moving, each movie is made to flow endlessly during the answer. As a briefing of the experimental operation, when the answer was completed, a note was written on the screen saying, "This was actually a simulation movie of gas and liquid molecular motion." Results The average value and standard deviation of the ratings of the degree to which the gas and liquid molecular motion patterns were perceived as American and Japanese, respectively, as the personality are shown in Table 1 . To see the difference in the degree of American and Japanese feeling for each type of movie shown, a paired t- test was performed. Table 2 shows the results . When looking at the molecular motion of the liquid, the degree of perceived as American and Japanese was significantly higher than the degree of perceived Japanese (t (200) = 10.20, p <.01) . When looking at the molecular motion of the gas, the degree of perceived as American and Japanese was significantly higher than the degree of perceived as American (t (200) = 3.54, p <.01) . Regarding gas and liquid, which were more American-like, the degree to which the gas molecule movement pattern was felt in the United States was significantly higher than the degree to which the liquid molecule movement pattern was felt in the United States (t (200) = 7.81, p <.01) . Regarding which of gas and liquid feels more Japanese, the degree to which liquid molecular movement patterns are felt in Japan was significantly higher than the degree to which gas molecular movement patterns were felt in Japan (t (200) = 7.15, p <.01) . Consideration From the above results, it was found that when one observes the simulation of gas molecule motion as a human, he is recognized as having an American character, while liquid molecule motion is recognized as having a Japanese character. The personality of a person who behaves similarly to the gas molecular motion pattern can be felt in the United States, and those who behave like the liquid molecular motion pattern can be felt Japanese. This suggests that there is some connection between the pattern of molecular motion of gas and liquid and the impression of personality perceived as American and Japanese. However, the reason why such a connection occurs is currently unknown,

and requires further research. In addition, the results of this study merely asked about the impressions of Japanese research participants on American and Japanese personalities, and those impressions were directly reflected in the actual ways of American and Japanese personalities. It is premature to think that it is in line. Further research is needed to show that American personality is gaseous and Japanese personality is liquid in actual interpersonal relationships. In addition, the result of this time is only the viewpoint of the Japanese side, and the viewpoint is biased. In order to obtain a more unbiased and objective viewpoint, it is necessary to separately recruit not only Japanese research participants but also American research participants and separately check what their impressions of Americans are. There is. In addition, from the initial research purpose of comparing European and American personalities, it is also necessary to compare Japan with other European regions, such as Western and Northern Europe, other than the United States, which were excluded from this study. It is thought that it
becomes. Chart Figure.1 Gas and liquid molecular motion pattern molecular motion simulation movie (shown by the research participants)

Gas molecular motion



Liquid molecular motion

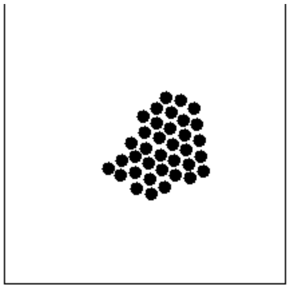


Table.1 Average and standard deviation of American and Japanese evaluation values for gas and liquid molecular motion movies (in parentheses)

Stimulus type	American	Japanese
Liquid molecular motion	0.47 (0.94)	1.71 (1.45)
Gas molecular motion	1.35 (1.43)	0.90 (1.26)

n = 201

Table.2 Comparison of average difference between conditions (corresponding)

Comparison	t test
Liquid Japanese-Liquid American	t (200) = 10.20 **
Gas American-Gas Japanese	t (200) = 3.54 **
Gas American-Liquid American	t (200) = 7.81 **

Liquid Japanese-Gas Japanese	t (200) = 7.15 **

** p <.01

Female society, male society

2008.04Iwao Otsuka

	Female society	Male society
type	Liquid type (liquid type)	Gas type (gas type)
sense	Wet, warm	Dry, cold
Ruler	Mother-in-law, mother, bureau	father
Dominant region	Japanese, East Asian (China, Korea ...)	American, Western
1	Self-protection preservation	
101	Emphasis on protection and safety	Confronting danger
	One's own is most important to each other. I like to be protected militaryly. Take no risks, do not adventure. The attitude to take is sharp.	There are others who are more important than themselves. It is your mission to protect it. Face danger and confront.
102	Precedent, tradition, emphasis on memorization, maintainability	Exploration, emphasis on originality, innovation
	If you do exactly that, it's okay, just a precedent that you know is safe, just that the rules have been established. Things are conservative. We act according to the precedent,	Challenge unprecedented things that don't seem to work, and continue to make mistakes to create new precedent knowledge. The perspective is innovative.

	convention. Emphasis is on memorizing existing knowledge in detail.	
103	Penalty	Point-to-point vs. direct defect correction request
	I like to stick with my opponent's negative points and rough search. Do not praise the opponent. Speak forever, insidious. Not constructive.	Actively praise the other person's strengths. It is constructive. If the opponent's shortcomings are directly criticized and attacked directly, and corrected, they go straight to the room.
104	Decision, avoidance of responsibility	Inevitable decisions and responsibilities
	Postpone the decision. Avoiding individual responsibilities by making decisions collectively.	Decide in real time without delaying the decision. Responsibilities cannot be avoided because decisions are made independently.
Two	Integrity oneness	
201	Emphasis on mutuality	Emphasis on mutual independence
	I like to unite and fuse with each other. Emphasize the sense of unity with each other. I like to make good friends. I care whether the other person suits me and my skin. Try to avoid disagreement. Prefer unanimous.	I like to be independent of each other. He considers disagreement to be the norm and prefers majority decision.
202	Dependence	Independence
	I'm worried about being independent on my own, and I want someone to support me. Help others and seek asylum.	The ideal is to be self-reliant and do not seek help from others.
203	Emphasis on inclusion, "bag" orientation, in-frame, restricted orientation	Emphasis on release, openness, jumping out of the frame, destruction oriented

	I like the feeling of being wrapped around and being wrapped around. I prefer to be in a "bag". Prefers to stay within, defend, and limit frames.	They like to be released from where they were wrapped up and trapped. Likes to be open. He likes to jump out of the box, jump out, and break the box.
204	Holistic control, subordination	Partiality of control, remaining freedom
	Like a parent-molecule relationship, they like to wrap and control their opponents personally and like to be subordinate to personality.	Dominates the opponent, but not the entire personality, leaving freedom in the opponent's core.
205	Control of personality of opponent	Opponent's tools, instrumental control
	In education, try to follow the other person's personality and personality, and try to control and discipline the other person's personality. When slandering others, it attacks the other person's personality.	In education, do not touch the personality of the other person, use the other person effectively as a tool and means for effective learning, or look calmly as a target to give specific instructions and teachings And When slandering others, they objectively attack the opponent's lack of ability and opinions.
206	Emphasis on affiliation (affiliation principle)	Emphasis on individual, free, freedom
	When looking at a person, focus on which group or group they belong to.	When looking at a person, target the person himself / herself, not the affiliation of the person. Emphasizes being independent and free of independence.
207	Emphasis on connection, communication, connection and connection	First-time meeting, parting, relationship with disconnection premise, emphasis on contract
	Emphasize connection and communication with people. When judging a person, he emphasizes what kind of connection he has with him and what kind of connection he has. Shut out others who are not connected to	When judging a person, he emphasizes his or her own ability and ability to generate profit. If you think you have the ability, you will be hired even if you do not have a connection in the first meeting. When you're done, break up and break the relationship. Emphasize

	you through recruitment. I refuse Glance.	contracts on the assumption that the relationship will be broken.
208	Jealousy, foot tension	Distinguishing between themselves and others, attacking rivals
	Pull each other's feet in jealousy of the others who are involved, are less than or equal to themselves, and have become better than themselves. You can't divide yourself, others can't.	You distinguish yourself and others and you are divisible. Attempts to attack and damage enemies by rivals who are trying to erode their interests and established position.
209	Proximity, sticky, sticky	Separation, sense of distance, peeling
	Human relationships tend to stick closer to each other, resulting in sticky, love-hateful, sticky, muddy.	Human relationships can be separated from the other party without sticking, keeping a distance, and being light and simple.
Three	Population group	
301	Emphasis on group and group actions (collectivism)	Emphasis on individual behavior (individualism)
	They act in groups and prefer to flock. I like to take along with my opponent, and hang out.	Prefer to act on an individual basis. I can't be blamed for taking other actions.
302	Emphasis on coordination, coordination, harmony, reconciliation, tolerance within individual limits	Unique judgment, discomfort, tolerance of opposition, emphasis on individuality
	I like to get my opinion around and around. I like doing things together with my opponent. The emphasis on individuality is to try to stand out as much as possible within a certain frame while remaining within a certain frame.	He does not hesitate to share his opinions with others and makes his own judgments, and expresses opposition to others. Accept as individuality.
303	Follow trends, trends	Self-flow, uniqueness

	Try to keep up with the latest and cutting-edge trends that everyone follows. Try to keep up with the trends at that time.	I like to stick to my own style, regardless of the surrounding trends. Remind yourself that you are in your own cutting edge.
304	Become a fellow, float and bully	Separate, single action
	The buoyant person who disturbs the harmony of the group is bullied by being dismissed.	Each of them independently acts alone in different directions and attacks each other against each other. Friends are temporary and presuppose they break up. Everyone is floating.
305	Non-competition, convoy fleet, rigging	Free competition, meritocracy, performance-based
	They don't like free competition and try to move together as one. He prefers seniority without competition, senior junior system, and rigging.	They are free to compete with each other, making the most of their abilities and trying to survive and kick others off.
Four	Human Human , organic organic	
401	Human oriented, organic oriented	Mechanical, inorganic oriented
	It is easy to pay attention and attention to humans and interpersonal relationships themselves. I'm not very interested in inorganic machines and rocks (the universe).	I am interested in cold machines and rocks (space). Humans are also targets to be observed at an objective cold distance.
402	Mutual monitoring, snitching, check	Emphasis on privacy
	They are both interested in what others around them are doing, and enthusiastically try to monitor and check.	Both are keen to secure unique areas that will not be stepped on by others.
403	Rumors, negative orientation	self-assertion
	Prefers to share the secrets and gossip	I like to advertise my own assertions,

	of others.	not others, to others.
404	Emphasis on shame	Shameless
	She is shy about the eyes of others around her. I care about how I feel to others. I care about how others see it.	Indifferent eyes of others. Do what you want without worrying about your eyes.
405	Fancy, makeup, clothing-oriented	Emphasis on self-assessment
	Try to think well to others around you. They sell aphrodisiacs around. Acting. Attention should be paid to the makeup and clothing that decorates yourself so that you can see better around you.	I try to improve my self-esteem by looking at myself objectively and not by others around me.
406	Relationship preservation consideration, awareness	Control considerations, awareness
	Always keep in mind that each other is sending a sign (email, blog post, etc.) to themselves that they want you to pay attention to them, and immediately reply that they are paying attention to them in real time By returning, they try to satisfy the other party's desire for attention and maintain a good interpersonal relationship.	Always keep in mind that the target person (such as a subordinate) or object (such as a vehicle) is acting and acting appropriately to give him or her the best benefit as a tool and means for him, Correct the trajectory.
Five	Condition condition	
501	Good condition, greenhouse oriented	Accepting adverse conditions (cold heat)
	I prefer to stay in a greenhouse with good conditions. I prefer lukewarm water.	I accept being thrown out in bad places and manage to adapt to it.
502	Internal orientation, “back” orientation, inside / outside distinction (“intra-	Representative orientation, external exposure

	membrane" orientation)	
	Prefers to stay in the more stable environment and stay in the back (wife). I prefer to be in a "bag". Distinguish between inside and outside of a group. There is a membrane that separates inside and outside.	As a representative, external exposure is allowed. Go outside the harsh environment, where the temperature fluctuates drastically. We do not distinguish inside and outside the group very much.
503	Inner ring orientation, closure, exclusivity	Openness, openness
	He is united only by his close friends and relatives, and takes a cold attitude toward outsiders. I prefer quiet and quiet talk.	We value the existence of a space that is open to everyone. Make friends with outside people. Newcomers are accepted as well as old people.
504	Population-based emphasis on security	Emphasis on personal security
	Tighten the conditions for joining the group so that strange people do not enter the group (making entrance examinations difficult and difficult to enter). Within the group, security tends to get looser.	Since a newly approaching person may be dangerous, in that case, we will attach importance to possession of a gun and individual security so that we can defend ourselves.
6	Emotion emotion	
601	Emotional, emotional, subjective response	Logical and objective response
	He cannot calmly deal with his opponent, exposing his emotions and emotions. I spill tears unintentionally. I like the world of love and hate that has been muddy. Judge the opponent by likes and dislikes. You cannot objectively push your opponent.	Deal calmly and objectively with your opponent. Instead of exposing emotions and feelings, he tries to attack with logic and reason. Judgment is made based on the cost and profit of the other party. Release the opponent cold.
602	Raw skin and mucous membrane	Response by wearing "Yoro"

	response	
	Emphasis is placed on the sensation of the skin, the touch and the effect on the mucous membranes (mouth, nose, etc.). Be sensitive to the condition of their own skin and mucous membranes. I care whether the other person suits me and my skin.	They try to wear a hard armor over the skin, avoiding direct appeal to the skin. Blocks the sense of skin to judge the opponent.
603	Comprehensive judgment by sixth sense	Judgment by element reduction
	Judgments are not made in individual elements, but are made comprehensively at once using the sixth sense.	When judging things, I prefer to reduce to individual elements and accumulate partial judgments, which leads to overall judgment.
7	Plant plant	
701	Low center of gravity, settled, settlement oriented, botanical	High center of gravity, levitating, moving, animal
	Prefers the earth, one with its roots and hips in one place. The center of gravity is low. My waist is heavy. Prefers settlement and settlement. Engage in agricultural plant cultivation. They are farmers.	Prefers a free state, like a rootless grass, with a high center of gravity, fluffy and floating around. Engaged in raising animals and livestock. Nomads and herders.

Author bio

1964 Born in Kanagawa, Japan

1989 Graduated from Faculty of Letters, University of Tokyo

After graduating, engaged in work related to improving the usability of personal computers etc. at an electronics manufacturer, while analyzing the psychological and social gender differences between men and women, the sense of humidity, and the relationship with Japanese society, which I was interested in as a student. Is done continuously in private.

Author's Guide to Other Books

"Femininity and masculinity: the world of gender psychology"

"Paternity and Maternity- Comparison of Personality-"

"About dry and wet personality, attitudes and society"

"Gas type, liquid type"

"Analysis of Japanese Society"

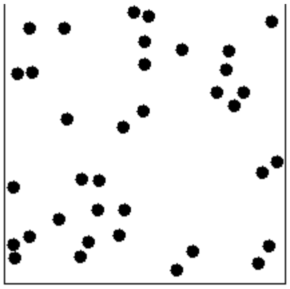
Appendix chart

※please note

The author and copyright holder of the following simulation video is Mitsuru Ikeuchi.

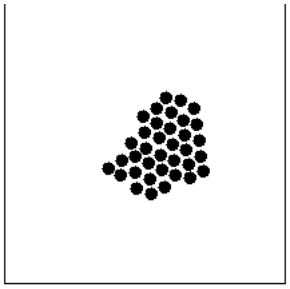
Ikeuchi's web site http://mike1336.web.fc2.com/

Gas molecule motion pattern Movie



YouTube http://www.youtube.com/watch ? v = Lf1kTsT0ebc

Liquid molecule motion pattern Video



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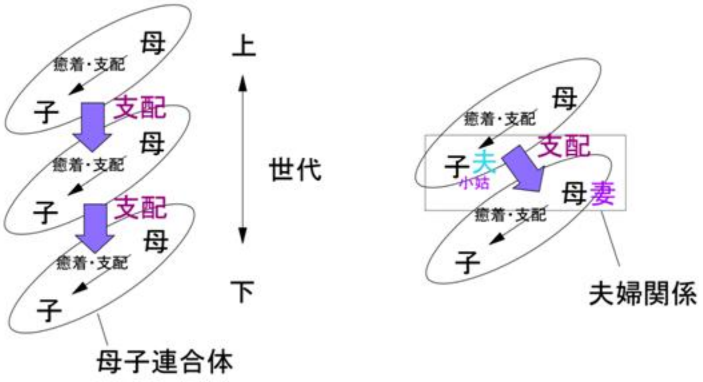

図　日本家族における母子連合体の斜め重層構造

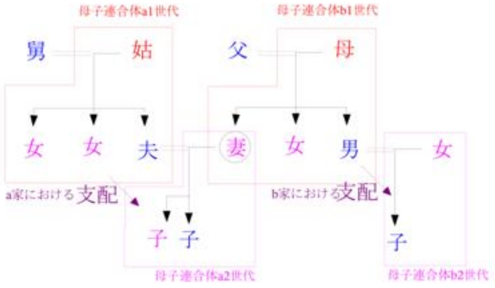

図 母子連合体重層構造の家系図による説明

左図は、a家の第 2 世代の妻（○印）（＝同時にb家の第 1 世代に属する）を中心に眺めた図である。

母子関係にある＝母子連合体を形成している者同士が実線と矢印で結ばれている。

a家の第 1 世代母子連合体がa1、第 2 世代がa2であり、第 1 世代母子連合体a1が第 2 世代a2を支配している。

b家の第 1 世代母子連合体がb1、第 2 世代がb2であり、第 1 世代母子連合体b1が第 2 世代b2を支配している。

息子
母
薬効成分
薬効成分

母が、人型の湿布（あるいは、おんぶお化け）のように、相手＝息子の背中にべったりと貼り付く。

母の薬効成分＝母性、女性性がじわじわと相手＝息子の体にしみ出して、貼り付いた相手＝息子の中枢を乗っ取り、支配する。

貼り付かれた息子は、貼り付いた母の操縦下、支配下に置かれ、操りロボットと化す。

人間湿布（息子＝男性に貼り付く日本の母）